The Methodist Woman

MARCH 1953

Patterns for Peace

RITUAL
ROWTH

DAILY
WITNESS

LLOWSHIP

STEWARDSHIP

CHRISTIAN
DISCIPLESHIP

FAITH
IN GOD

DICATED
ERVICE

WORLD
MISSIONS

WIDENING
FELLOWSHIP

HUMAN RIGHTS

BROTHERHOOD

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Degree Conferred

Mr. Thomas Hobbs, executive secretary for Ewha Woman's University, Pusan, Korea, received the following letter from Dr. Helen Kim, describing the convocation at which the honorary degree of Doctor of Laws was conferred upon Mrs. James A. Van Fleet:

> The General came with Mrs. Van Fleet. The two were seated on the left-hand side of the pulpit in the front row and on the right side of the pulpit were President and Madam Rhee. Their presence was even a greater honor to Mrs. Van Fleet than that which Ewha Woman's University gave her.
>
> Although our invitations were issued overnight, there were many distinguished guests from our Government and other U.N. Agencies.
>
> Mrs. Van Fleet in her extemporary reply emphasized two points: the importance of Christian education, and the need to defeat the surge of communism all over the world.
>
> The evening following the presentation, other good friends of Ewha joined with us in giving a dinner for General and Mrs. James A. Van Fleet, at which were present representative women of Pusan, and the new United States Ambassador, Mr. Briggs, with his wife and daughter.

COVER

This month we have a duplicate of the cover on the *Thirteenth Annual Report*, "Patterns for Peace."

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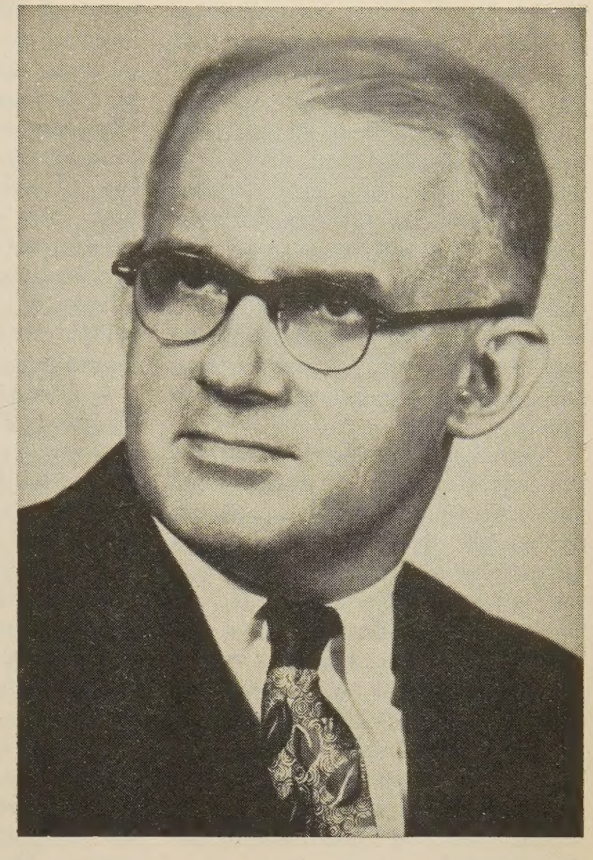
The Imperatives of Evangelism

By BISHOP F. GERALD ENSLEY

Bishop Ensley was guest speaker at the opening session of the Annual Meeting of the Woman's Division of Christian Service, held at The Inn, Buck Hill Falls, Pennsylvania, on Tuesday, January 13, 1953.



His address is printed in full as given.

WE ARE going to think this afternoon about "The Imperatives of Evangelism." One need make no apologies for the relevance of this theme. Twenty-five years ago it looked as though evangelism were on the way out in intelligent religious circles. But in the last decade there has been a growing interest in it.

We have witnessed a remarkable return to the methods of the early church with laymen going out, two by two, in so-called visitation evangelism, seeking commitments to Christ in the quiet of the home. Last year 300 educational missions were conducted in the colleges and universities of the United States and Canada. We have seen the resumption of mass evangelism on a scale which a decade ago we would have believed impossible. Billy Graham at the conservative end of the spectrum has drawn the largest crowds in religious history, exceeding even Billy Sunday's attendance marks. At the other end is Bryan Green, an Anglican, balanced, church-centered in his message, winning a large hearing wherever he goes. In between is the middle-of-the-road Protestantism, represented by the National Council of Churches, with its city-wide evangelistic meetings all over America, held with increasing success.

Now world-wide Methodism proposes to devote 1953, the 250th year of Wesley's birth, to evangelism on a global scale. The schools of theology have taken recognition of this mounting tide. I am told that in the last ten years no less than forty seminaries have established chairs of evangelism. Surely we who stand both in the stream of the present and in the Wesleyan tradition will not consider a half-hour ill-spent if we think about evangelism.

The Imperative Laid on Us

It is not secret, however, that some of us have a strange duality of feeling about evangelism. One sense tells us that we have to do it. No business firm dare be content with just keeping the clients it has without interest in seeking more. In time it will lose what it has, and that will be the end of it. Likewise, a church that will not evangelize is headed for extinction. We know that Methodism is one of the strongest denominations today because of the bountiful seeds of evangelism which our circuit-riding forebears sowed across this land. We are disciples, too, of a Master who was evangelist as well as teacher. He did not hesitate to call men to complete commitment. We know, further, that the children of our time are going to be converted to something. If we fail to win them to the love of God and man, then God have mercy on our civilization! "Do the work of an evangelist," says Paul, as he pens a farewell message to Timothy. The same imperative is laid on us.

Still, while we know that we must evangelize, there is something in us, too, that loves not evangelism! It was easier for our fathers to do it than for us. Dwight L. Moody met a man by chance one night under a lamp post. Remembering that he had not inquired that day of a single person as to his spiritual welfare, Moody put his famous question to the man, "Are you a Christian?" The man was indignant, but Moody would not be brushed off until he had spoken earnestly with the man about the claims of Christ. The upshot was that Moody finally won the man to discipleship. We admire Moody's spirit, but, waiving for a moment

the matter of ability, how many of us really have the stomach for that sort of thing? Some of us remember, too, the somber side of the older evangelism — the divided churches, the negative ethics, the primitive theology, the brutal preaching of hell. Harry Emerson Fosdick tells how as a small boy he went home from a service and hysterically cried himself to sleep over the terrors of hell which he had heard so luridly described from the pulpit. Does anyone want to return to that?

Then, too, the suspicion will not down in the minds of liberals that some of those who are pushing evangelism so fiercely these days are not equally enthusiastic about saving the social order or effecting that reconstruction of society, industry, and race relations which are bound to come, aye, must come, if we are to have a Christian civilization. Could it be that we have here an instance of psychological compensation? Is evangelism an escape from the obligations of social change?

"Do the work of an evangelist." We must evangelize. That is an imperative. But what sort of evangelism is it to be? My thesis today is that this imperative to evangelize, if it is to prove fruitful, must be qualified by four others. Let me say a word about each of them:

The Modern Sophisticate

In the first place, we must do the work of an evangelist, but *we must adjust our tactics to a different type of individual from the early days.* Roughly speaking, the objects of the older evangelism were two: first, the down and outs, the drunkards, the harlots, the jailbirds, the scum of society. You will recall that Wesley's first preaching was in the prisons about Oxford. He tried to prepare men to meet their God before the executioner's ax fell or the trap was sprung. Secondly, our fathers did much of their evangelistic work in reclaiming backsliders, men and women who had had Christian upbringing but whose love of things spiritual had grown cold. We must remember that most of Wesley's converts were nominal members of the Anglican Church. They were persons who had at least been started on the Christian way but for one reason or another—largely the neglect of the Church—had forsaken their first love. The great merit of Wesley was to warm these folks over again and knead them into the fellowship of faith. Our evangelistic fathers worked out techniques suitable to the task.

But today the average Methodist Church has a quite different object of evangelism. The jailbird and the harlot have been handed over to the custody of the Salvation Army and the mission churches. The backslider is still a problem for us, but he is relatively easy beside another type of individual numerically greater. He is not of the first class, the foe of society. Instead, he travels in the best society. He is not the backslider: he has had no religious upbringing to slip back from. He is the worldling, the secularist, the sophisticated pagan. He is not bothered about his sins—don't people like him? If he is nice, why should he be new? If he is decent, why be devoted? If he behaves himself, why does he need to be forgiven? He is hard to get hold of, because he denies your premises.

Our fathers at least had the general acceptance of God and the Bible and sin and the future life to employ as a fulcrum to put their evangelistic lever on. That surety is not given us. This kind of individual is too well educated to be stampeded emotionally. My grandfather was a very successful revivalist of the old school. I know a man in New England who used to say that he liked to hear Dr. McConnell preach because it made him feel better to have a good cry at least once a year! But you are not going to melt down this kind! You can't bring them near enough the fire! They are harder to convert than the delinquents our fathers worked on. For when a man finds himself in collision with society, as well as with the laws of God and his own conscience, he knows he has done something amiss.

This modern object of evangelism may be just as great a sinner, but he doesn't know it, because he meets approval here. This type is harder to redeem than the traditional Methodist backslider, because he does not have the devout remembrance of a Father's house to call him back home. Jerry McAuley of the old Bowery Mission used to say that even there they had few if any converts without a religious background in youth with which their evangelism could make contact. We are more in the situation of Morrison, the early missionary to China, who for the same lack of Christian background in his hearers, labored twenty-five years for his first convert.

If you would see a sharply-etched picture of this type to which I am referring, I would suggest that you consult the lead article in *Harper's* of last August. The title is, "What Shall I Tell My Children?" This mother, socially up but religiously out, frankly confesses that she is telling her children not to bother with religion. Her father was an agnostic; she has got along well without religion; and she is trying to teach her children the satisfactions which come from forgetting the whole business. Well, we have this sort with us now. We are faced with trying to convert second- and third-generation pagans. As our culture grows more secular the number is bound to increase. And I am inclined to agree with one of our Methodist leaders whom I heard say recently, "We already have all the easy converts."

It should be evident that this new object of evangelism requires a new tactic. I have not the time—and probably not the competence—to sketch the approach, beyond this general principle which must guide us in our search. One of our most alert journalists said during the war, "In a democracy never overestimate the people's knowledge or underestimate their intelligence." That applies to our efforts at evangelizing the secular in our time.

As we stalk this new quarry we cannot assume that they know very

uch about Christianity. So far s the Bible is concerned, they are literates. The old humdrum ex-ository sermons, as they used to ay, when a preacher is pursued in ne verse he flees to another, won't ach them. So far as the historic reeds and affirmations of Christi-nity are concerned, they are assly ignorant. I heard a man ho had been marooned on a raft the Pacific for several days dur-g the war with five or six GI's—verage American boys—confess at when they thought they were ot going to be picked up and death as inevitable, one of them sug-sted that they repeat the Lord's rayer. There was not one of the x who could remember how it gan! The old doctrines that our thers rolled so tastefully upon eir tongues in revival meetings—alvation," "regeneration," "the cond blessing"—are mere gibber-h to these folks.

Rufus Jones used to tell about a ientist on a lyceum course in a nall town who started off his lec-re with the statement, "Now you l know what the inside of a cor-uscle is like." Whereupon he was terrupted by the chairman of the eeting who, speaking for the oup, said, "Yes, most of us do ow what the inside of a corpuscle like. But I would suggest that ou describe it for the benefit of e few who have never been inside one!" That is a parable with a oral for those who would indulge the old vocabulary.

But while this modern sophisti-te is ignorant he is intelligent. e can think. He can put two and o together. He is in need, though may not recognize it as a re-gious need. He is insecure, for stance. He thinks his anxiety is used by Russia, or the bomb, or siness uncertainty. Actually he spiritually displaced. He has no ligious homeland. He has lost s grounds of invisible support! he world today is no more pre-rious than it ever was! The mb? Yes, but life has always en uncertain. Men have always d the power, individually and llectively, to destroy themselves. Once, however, men had the hope and heroism of a high faith to offset their fears. Their troubles were seen always in the context of an ultimate belief. The storm was but an incident in the journey to a haven. You can take most anything, if you know that it is going to turn out well. Now there is the same storm but we question the seaworthiness of the ship and have no haven.

"Do the work of an evangelist." If we approach these new needy, not presupposing too much in terms of knowledge, but showing at the level of intelligence the source of their ills, I think we are on the way to winning them.

A Vision of God

The second imperative of evangelism, if it is to be effective, is this: *it must begin with a vision of God.* One of the greatest passages in the Bible is the sixth chapter of Isaiah. It is not only a sublime bit of literature and a classic description of religious experience. It is a psychologically valid transcript of the process of conversion. There were three stages in it:

"In the year that King Uzziah died I saw also the Lord . . . high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

There is the first movement in the religious symphony, the vision of God.

"Then said I, Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

There is the second stage—a sense of need generated by a vision of the divine perfection.

"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

The sense of need was followed by reconciliation and a new resolve to amended life. There in cameo we have the process of evangelism.

When we acknowledge this fact it means, I believe, a revision of our psychology. Traditionally we have said that the business of an evangelist is to convict men of sin. But you don't get far with scolding men for their sins. As one of our writers has put it, when you denounce people these days for their sins, they just put up their umbrellas and let the rain drip on their neighbors' shoulders!

And granted that you want to make them aware of their sins, what better way is there than of giving them a vision of God in his perfection as He is revealed in Christ? As Mary Magdalene puts it in the book, *By an Unknown Disciple,* "Jesus did not condemn me. I condemn myself. My punishment for having lived a dirty life is to see the beauty of a clean one, and he showed me that. It is enough."

So much of our religion today is self-centered. So often people try to sell us religion because it will improve our health, or give us peace of mind, or enable us to win friends and influence people, or give us a big, booming, radiant personality. My observation is that that kind of religion never lives up to its advertisement. And the reason is plain. It puts the self with all of its aches and pains right in the middle of the picture, when the self is the very thing from which we need deliverance.

I spoke the other day with one of our fine pastors in western Iowa, who conducts a mission to the Indians. He was telling how hard it is to moralize the Indians. For the dominance of the whites has not

only destroyed the Indians' own moral code, but has, what is worse, annihilated their self-respect. The white man has kicked the Indian around so badly, that the Indian thinks that because he is an Indian he is no good. And the pastor made this penetrating observation: "The only way an Indian can attain to moral and spiritual height *is by forgetting that he is an Indian!*"

The common difficulty with both the traditional evangelism and the contemporary popular religion—diverse as they are in other respects—is that they begin by reminding us that we are Indians, morally speaking. They start with either our sins or our shortcomings. How much better it is to point men away from self to the vision of the Highest!

I heard a man describe how as a boy he had once heard Phillips Brooks preach in Trinity Church. He didn't remember anything Brooks said. He just recalled how, though just a lad, he went out of the church feeling that he could whip the world. What was Brooks's method? You remember how his biographer puts it. "He never seemed to say, 'Now I'm going to argue this out with you.' Rather, his attitude was, 'Only look and see!' " Men did look on him, a great spirit, majestic in stature, impetuous in utterance, wide in his sympathies as the ocean at his door, tall in his aspirations as the sky above him, and men saw an incarnation of the Highest. They forgot that morally they were Indians. In that vision they entered into that spiritual heritage which belongs rightfully to all the sons of God. "Do the work of an evangelist." It begins with the vision of the Highest.

Moral Obedience to Christ

In the third place, the test of evangelism is *moral obedience to Christ.* The test of whether a man is converted is not a creed. "The devils believe," the Master said, "and tremble." It is a credit to the devils that they believe; but the point of the text is that a person may believe and still remain a devil. The Gallup Poll informs us that 96 per cent of the American people believe in a Supreme Being. But are 96 per cent of the American people Christian? To ask is to answer it.

The test of evangelism is not church membership, though if a man is converted he will want to join the Church. Every pastor knows that he has unregenerated persons in his flock, and the larger the fold the greater the percentage of the unsaved. Who was it who said that the average metropolitan church is like Robinson Crusoe's goatyard? It is so large that the goats inside the fence are as wild as the goats outside! The test of evangelism is not religious experience so-called. While conversion ought to make a person feel differently, feeling itself is not the criterion of character. A person may feel he is saved and be far from righteousness.

Some time ago I was speaking at one of our conferences on morality as the test of Christian discipleship. At the close of the address an elderly minister stood up, uninvited, and took the speaker severely to task. The test of discipleship, he said, is not outward in anything like morality. It is inward. We have the inner assurance of the Holy Spirit that we are saved. He really rang the changes on his idea, and I felt properly rebuked.

When the meeting was over I tried to slide out without being seen. But a kindly member of the conference came slipping up to me. And he said this in substance, "Now don't let what the old brother said throw you. We've all heard that speech before. He is very sure that he is saved. We're not so certain of it. We have him before the annual conference every year for not paying his debts. He just goes into a store and orders everything his fancy settles on, without apparently ever considering how he is going to pay the bill. No, don't let him bother you." I felt better. And may I offer this bit of heresy for what it is worth. It is better not to have the Holy Spirit and pay your bills, than to have the Holy Spirit and not pay your bills!

For the final test of our conversion, good friends, is not in creed, or church affiliation, or religious feeling. It is moral obedience to Christ. O, listen to him speaking:

"Ye are my friends, if ye do whatsoever I command you."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

"If ye love me, keep my commandments."

"Why call ye me, Lord, Lord, and do not the things which I say?"

"If any man will come after me, let him . . . take up his cross, and follow me."

"Whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock."

This note rings like a bell through the New Testament. Moral obedience, nothing more, nothing less, is the mark of a Christian.

This means, of course, moral obedience in all one's relationships. The older evangelism was right in that it aimed to change the individual. Its failure was that it didn't change him enough! It caused him to stop drinking, or mistreating his family, or swearing with every breath—which was all to the good. But it didn't make him take moral attitudes toward the social order.

I know of a man who once hit the trail at a Billy Sunday revival. He was a saloonkeeper. As a consequence of his conversion, he sold his saloon and left the liquor business. Individually he was thoroughly regenerated. *But he sold his saloon to another man.* Though the first man was converted, there were just as many saloons in his town after his conversion as there were before! It is not enough just to straighten men up as individuals—important as that is—for, as has been observed, one can make a crooked wall out of straight bricks! We must Christianize all men's relationships and yield them to the sovereignty of Christ.

"Do the work of an evangelist."

The test of our success lies in the quality of obedience to Christ which results.

Evangelism Transmuted Into Education

The last imperative of evangelism is this: *it must eventuate in education.* The first step in evangelism is to convert; the second is to instruct. Jesus Christ went about asking men to follow him. But before we know it he is taking them into seclusion to teach them the essentials of the Kingdom. Paul has his mighty soul-changing experience on the Damascus Road; then soon after he is stealing away to Arabia to learn the meaning of what had happened to him. The early Church, without relinquishing its interest in evangelism, soon picked up the educational task.

Dr. Ernest F. Scott, the distinguished New Testament scholar, in one of his volumes calls our attention to the fact that the Christian movement began with Peter at the helm, a man of warm and generous nature and of passionate loyalty. He was the first great evangelist, whose glowing faith drew three thousand into the Christian fold at Pentecost. They needed a man of high enthusiasm to get the Church launched. But, as Dr. Scott makes clear, it was not many years before the Church had replaced Peter with Paul—a different sort of man, who had the intellect to fashion a theology, and a will and steady temper that could organize, discipline, govern, and educate the growing Christian communities.

What happened in New Testament days has been repeated in the modern era. Evangelism is transmuted into education. Wesley hardly has his revival under way before he is gathering his preachers together in the New Room at Bristol to teach them theology. One of the first acts of the first conference held on these shores was to make arrangements to start a college! The "Great Awakening," of which Jonathan Edwards had such a potent part, resulted in the founding of colleges along the Atlantic Seaboard—the University of Pennsylvania, Princeton, Columbia, Rutgers, Brown, and Dartmouth. Edwards himself ended his days as a college president. Moody, the mighty evangelist of the nineteenth century, finished his career by founding his two splendid preparatory schools at Northfield. The normal course is for evangelism to flow into education.

Evangelism and education are not enemies. The altar and the classroom are not foes. The revival meeting and the church school should not be rivals. "Push out into deep water," said the Master of old to his baffled disciples, "and . . . let down your nets." [1] In that word is the secret of success, whether you are angling for fish or fishing for men. The Christian movement has two dimensions, symbolized by the two phrases, "push out," and "let down." Extension and intension, widening and deepening, advance and consolidation, conversion and instruction, evangelism and education! We must have them both! I believe nothing would do the cause of Christian education so much ultimate good, however much embarrassment it might suffer by the way, as another great ground swell of evangelism. And nothing will assure the ultimate fruitfulness of the evangelistic impulse so much as to pass it through the filter of the disciplined mind.

This contemporary revival of interest in evangelism is wholesome. Let it be adjusted to the conditions of a new generation. Let it begin with the vision of the Most High and end in moral obedience to His Son. Let it flow out unimpeded into all the graces and disciplines of education. And perhaps in our day —at least in God's own time—the triumph of the Wesleys will live again!

[1] *Weymouth's New Testament in Modern Speech.* Used by permission of the Pilgrim Press.

CALL TO EVANGELISM

The year ahead will bring dramatic demonstration that "the Methodists are one people in all the world," for 1953 has been designated as Methodism's *year of evangelism.*

The call was issued by the World Methodist Council, meeting in Oxford, England, in 1951. Responses are coming from Great Britain, the continent of Europe, South America, Asia, Africa, Australia, New Zealand, and elsewhere in our world parish. It is evident that to our global Household of Faith the summons to evangelism is both familiar and foremost.

The General Conference meeting in San Francisco reached its high point in the adoption of a noble resolution on "The World-Wide Mission of Evangelism." . . .

The priority of this official "Call to Evangelism" is validated in the conviction of Methodists everywhere that evangelism is the most urgent need of our time; that never have men, as individuals and as nations, faced such desperate circumstances as now confront them, or known so deep a longing for a confident faith with which to meet the challenge of evil forces.

The evangelism which will save the present age cannot be shallow. It must root in a personal knowledge of God and in commitment to His will; it must make itself felt in the social processes so that the will and the love of God may be more fully expressed through the agencies of our social order. . . .

We call upon all Methodists —whether laymen, pastors, district superintendents, or bishops —to join forces in this World Program of Evangelism to help win the world for Christ. . . .

The month of October, 1953, should witness the climax of this spiritual movement, with every local church in Methodism promoting the most intensive and fruitful program of evangelism ever undertaken.

—The Committee of Fifty

The Buck Hill Falls Meetings

Items From the Minutes With Comments

EVER SINCE December, 1943, the Annual Meetings of the Board of Missions, including the Woman's Division, have been held in The Inn at Buck Hill Falls, Pennsylvania, for which Cresco is the railroad station. Nestled in the Pocono Mountains, this great hotel has every convenience to handle such a large gathering, and all the sessions are well attended, for as someone once remarked, "There isn't any place else to go."

The Thirteenth Annual Meeting of the Woman's Division opened in the East Room, Tuesday afternoon at 2:15, with the president, Mrs. Frank G. Brooks, presiding. *And she is a very efficient, gracious presiding officer. The business moves along and yet there is ample opportunity for discussion.*

The worship service was led by Mrs. J. W. Bunch, chairman of the Standing Committee on Spiritual Life. She used the theme, Evangelism, for her meditation. *Mrs. Bunch broke her left arm just before leaving her home in Oregon, so she was under a great handicap which was borne with fortitude and grace.*

ROLL CALL — Regrets were received from Mrs. C. A. Barr, *detained by the illness of her mother;* Mrs. Howard W. Selby, *illness;* Mrs. W. L. Turner, *death of her husband. Mrs. Turner's address is 309 Eighth Ave., W., Birmingham, Alabama.*

INTRODUCTIONS — *Mrs. J. D. Bragg and Mrs. E. L. Hillman, now members of the Council of World Service and Finance, and Mrs. James Mawha, member of the Coordinating Council, were among the many visitors and guests. Some twenty-eight conference presidents as well as many jurisdiction officers were present also, besides missionaries and deaconesses.*

COMMUNICATIONS *included a letter of resignation from Miss Dorothy Weber.* She is to be married in the early summer to Mr. Howard Carter, executive secretary of the YMCA in Lake Charles, Louisiana. Miss Weber's resignation was accepted with regret.

RECOMMENDATIONS ADOPTED. (*We have lifted up only a few of major interest to the majority of readers.*)

SPIRITUAL LIFE

1. That missionary recruitment be made the special object of prayer by prayer groups during quiet times and retreats, and through the Fellowship of Intercession.

2. That the secretary of Spiritual Life and her committee in the local Woman's Society of Christian Service be encouraged, especially for the year of Evangelism, to organize prayer groups on a church-wide basis, including men, women, and youth.

POLICY COMMITTEE

That the Woman's Division reaffirm at this time the policies of the Division in regard to requests from other organizations: that lists of officers are not released; that programs are not promoted; that financial plans are not endorsed.

WESLEYAN SERVICE GUILD

That Supply Work for the Wesleyan Service Guild Special Interests be assigned to groups of conferences of the Woman's Society of Christian Service, so that one such special interest will be included in the Supply Work askings of each conference. The conference Woman's Society of Christian Service can then assign such Supply Work askings to the Wesleyan Service Guilds within the conference if it so desires.

SPECIAL COMMITTEE ON EVANGELISM

That the members of the Woman's Society of Christian Service and the Wesleyan Service Guild prepare their hearts and minds for an effective program of evangelism by the practice of such holy habits as daily prayer and Bible study.

That the Woman's Society and Wesleyan Service Guild cooperate in the active phases of the Evangelistic Mission, such as the preparation of a prospect list and participation in personal visitation.

That the Woman's Society and/or the Wesleyan Service Guild initiate neighborhood "Prayer-Discussion Action" groups for April, May, and June of 1953, leading up to the June Convocation on World-Wide Evangelism. The following areas of study and action are suggested:

a. Study the Social Creed of The Methodist Church and relate it to the social conditions in the local community, remembering our personal responsibility for its implementation.

b. Emphasize Stewardship responsibility.

SECTION OF EDUCATION AND CULTIVATION

Concerning new plans

Since the various methods of visitation — Caravans, Encourager Societies, and Every Member Visitation—used in the last quadrennium have values which have not yet been fully explored, each conference be asked to select and promote that plan which will best meet its continuing need.

As a means of stimulating increased giving to missions, the Widening Fellowship Plan was adopted. *Detailed plans will be prepared and sent out during the summer.*

Financial Promotion

In view of the fact that letters have been received from certain business concerns asking the Woman's Division to endorse and promote through its channels their plans to help local Woman's Societies of Christian Service to make profits by selling their products, we urge

that a strong statement be sent in reply refusing such an endorsement.

In view of the fact that the Woman's Society of Christian Service has a definite responsibility for the support of the program of the Woman's Division, a responsibility which belongs to its members alone, the committee wishes to point out that it is *not* the responsibility of the Woman's Society officers, at the conference or district level, to promote through Woman's Society channels by asking for contributions from Woman's Society treasuries the support of projects which are the responsibility of the annual conference or the district of the church itself.

Women carry their share of this responsibility as individual members of the church.

Week of Prayer and Self-Denial

That one-half of the Week of Prayer and Self-Denial offering for 1954 be allocated to the Commission on Deaconess Work to be used to supplement the appropriation to make possible the increased rate in pensions.

That one-half of the Week of Prayer and Self-Denial offering for 1954 be allocated to India and Pakistan with the following suggestions for its use:

1. Leadership Retreats and Institutes
2. Christian Literature
3. Deaconess Movement
4. Rural Extension Service
5. Audio-Visual materials and equipment
6. Medical Colleges—Ludhiana
7. High Schools—Karachi, Pakistan; Bidar, India
8. Social Work
9. Purchase of property for Stanley Girls' High School, Hyderabad
10. Residence of evangelist at Zaheerabad

INSPIRATION

It is always inspiring to meet the missionaries and deaconesses and hear them speak. Later issues will carry some of their stories and pictures.

After twenty-five years of devoted volunteer service as associate secretary for the Bureau of Medical Work, Mrs. Stewart retired in September, 1952. That bureau is now combined with Social Welfare, with Miss Emma Burris, executive secretary.

Mrs. Robert Stewart

A Tribute to Mrs. Robert Stewart

By MRS. J. N. RODEHEAVER, *Chairman*

ANY STORY, telling of Mrs. Stewart's work in the missionary field, must in all honesty begin as follows: "When Dr. and Mrs. Stewart first took over the Bureau of Medical Work," because tall, handsome, capable Dr. Robert Stewart, physician of wide experience and great skill, stood by his wife and helped her as long as he lived.

In 1927, Mrs. Stewart became Bureau Secretary for Medical Work under the Woman's Home Missionary Society of the Methodist Episcopal Church. Soon after, Dr. Stewart voluntarily began taking trips with her to the institutions for which she was responsible.

At the time of Unification, it seemed impossible to provide another paid bureau secretary in the Department of Work in Home Fields, yet the medical work needed supervision. Mrs. Stewart consented to continue in the new setup as associate secretary, gladly giving her services, as she always had done, without any salary. She was a volunteer worker during her twenty-five years of service. No paid worker could have served more tirelessly than did she. Her spirit of utterly unselfish devotion to the institutions under her care has inspired others to give of themselves.

A grateful Woman's Division of Christian Service continues to be indebted to her for her loving devotion, and takes this opportunity to register that fact.

The buildings and standards of medical work show evidence of many years of consecrated labor to provide the best in any situation.

Mrs. Stewart has a great capacity for winning friends wherever she goes. This fine gift is largely responsible for the friends enjoyed by the institutions built during her term of office. Hers was no lightly bestowed favor, and she was very capable of saying No when necessary.

Her personal good taste and charm are a delight to those who are so fortunate as to meet and work with her.

She continues to have the love and devotion of many colleagues and workers in institutions with whom she has been associated through the years. All join in wishing for her life's richest blessings.

Missions at Midcentury

A Conference on Missions

By MRS. ALAN K. LAING

LAST WEEK my husband and I joined eighteen other couples in our local church for a coaching session, which prepared us to go out among the neighbors in our community to invite them "to come with us to Christ." We experienced deep joy when some said they would. This was missionary work literally "on our own doorstep." It was the way in which Jesus trained His first disciples to go among their neighbors. When He left them He gave them a promise and a command: "You shall receive power when the Spirit has come upon you and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

Then came Paul who went beyond the boundaries of his neighborhood and native land to places across the seas. Dedicated in heart and life he went with the objective of sharing with people his Lord and Saviour Jesus Christ and offering the limitless power of His love as a determining force for living.

The nineteenth century was notable for the unprecedented expansion of missionary activity projected by the churches of Europe and America both at home and overseas. The second half of the century witnessed the beginnings of women's missionary organizations. Methodist women sent the first two women missionaries overseas—Miss Isabella Thoburn and Dr. Clara Swain. During this time were established the women's groups which at Unification combined to form the present Woman's Society of Christian Service.

Our own century in its first half has witnessed a tremendously significant result of the work of the missionaries of the nineteenth century. Often working in discouragement and illness, frequently giving their lives, these consecrated people created islands of Christian love and influence around the world which have developed into what are now called the younger churches. These, together with the original "sending" churches of Europe and America, have come together in a world Christian fellowship known as the Ecumenical Church.

Although the missionary work of the church has in general progressed, still the number of Christians in many places in the world is but a small minority. Both old and new destructive forces have developed in our own land and in other parts of the world which stifle the development of human personality. Fear and frustration haunt large segments of people.

It is into this kind of world setting that Christians must project Jesus Christ. If Christian do not, *no one will.* This is the responsibility and the unique opportunity of the Church.

To face these and other contemporary factors in missionary work, the Woman's Division of Christian Service will conduct, in response to many requests, a Conference on Missions to be held at Buck Hill Falls, Pennsylvania, April 19 through 23, 1953. The group will be composed of five officers from each Jurisdiction Woman's Society; one officer from each Conference Society; two district officers and three local women from each jurisdiction; missionaries, deaconesses, nationals, and other resource persons.

The purpose of this conference will be to "foster the knowledge and expansion of the missionary enterprise throughout the world." It will seek to better acquaint women with the work of the Woman's Division of Christian Service. It will discuss questions such as these: how far have we come at midcentury; what is the relation of the Christian message and the struggle for freedom; what is the motivation that impels us to missionary effort; how can we integrate the newly won Christian into the work of the church; what is the role of the missionary; what kind of missionaries are we sending; what is our relation and responsibility to the church universal; what is the responsibility of every woman?

Among outstanding speakers and leaders who will be with us are: Mrs. Frank G. Brooks, our president; Dr. Searle Bates of Union Theological Seminary; Dr. Z. K. Matthews, exchange professor from South Africa, now in America; Dr. Charles W. Ranson, executive secretary of the International Missionary Council; Dr. Kenneth Miller, executive secretary of the New York City Missionary Society; Dr. James K. Matthews and Dr. Earl R. Brown of the Divisions of World and National Missions respectively; Dr. Frederick A. Shippey, director of Research and Survey of the Division of National Missions; Dr. M. O. Williams, Miss Marguerite Twinem, Miss Alpharetta Leeper, secretaries of Missionary Personnel of the Board of Missions; Mrs. Clotilde Nanez, secretary of Missionary Personnel, Rio Grande Conference; the executive secretaries of the Departments of Work in Home and Foreign Fields, and of the Department of Christian Social Relations and Local Church Activities of the Woman's Division; about forty missionaries, deaconesses, and nationals.

The plan is that a new phase of our subject will be presented each evening. The speaker will remain for a discussion period on the following morning. A daily hour before noon will be led by Dr. Ranson on our faith and motivation in missions. In the afternoon missionaries, deaconesses, and nationals will speak, after which the group will break up into units for discussion.

It is the hope of the Woman's Division that, through these exceptional opportunities for Christian fellowship and understanding within the group, the power which will grow out of the entire experience will permeate our whole Society and impel us to new, intelligent, and vigorous missionary effort.

IN REMEMBRANCE

A Day Apart Service

Arranged by MRS. A. R. THOMAS

Setting—Communion table. Linen cloth, chalice, and napkin; tray with small loaf of bread broken; a vacant chair draped in white; a basin and towel on floor in front of table.

Twelve people seated in semicircle back of table, each taking part in turn unannounced.

OPENING HYMN, No. 459: "Behold Us, Lord, a Little Space" (*The Methodist Hymnal*)

SCRIPTURE: Matthew 26:36-46

PRAYER

SERMONETTE (*by minister or someone chosen*): Christ's Last Week

HYMN No. 23: "Come, Thou Fount of Every Blessing"

MEDITATIONS:

Monday—The Day of Authority

On this morning Jesus and His disciples were hungry. They saw a fig tree, yet found nothing on it but leaves. Jesus said, "No man eat fruit of thee hereafter for ever." From there, He and the disciples went into Jersualem. Jesus entered into the Temple and cast out those who sold and bought. He said, "My house shall be called the house of prayer; but ye have made it a den of thieves."

Tuesday—The Day of Controversy

Jesus taught many things on this day. He entered the Temple in Jerusalem and taught by parables. Some of these were "The Widow's Mite," "The Talents," "Ten Virgins," and "Marriage of the King's Son." It was on this day that Jesus gave the scribes these commandments: "Thou shalt love thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself."

Wednesday—Day of Quiet

"And he left them, and went out of the city into Bethany; and he lodged there." (Matthew 21:17)

Jesus spent Wednesday quietly with friends in Bethany. Perhaps He wanted a day of seclusion in which to think—not of the hosannas sung to Him as He entered Jerusalem just three days before, but of the ridicule, scorn, and questions of Monday and Tuesday. No doubt He was thinking of the events which He knew were coming to pass. He may have talked over these events with His friends, as you or I would have done. Like Jesus, we need a Wednesday in our lives. Listening to a radio program one day I heard the announcer say, "Have you ever stopped to think?" We need a day to take time to think; as we think, we catch the broken threads of yesterday and we renew our strength for tomorrow. (*Quote the second stanza of Hymn No. 341 in* THE METHODIST HYMNAL.)

Thursday—Preparation and Fellowship

This was the first day of unleavened bread. Jesus and His disciples entered the upper room to partake of the sacrifice of the Passover. There arose a dispute among the disciples as to who was the greatest. Jesus said, "Let the greatest among you become as the youngest, and the leader as one who serves."[1] Jesus was the one who served. If we follow Jesus we must be humble and serve. He tells us there will be a place at His table in His Kingdom.

HYMN No. 387: "Break Thou the Bread of Life"

IN THE UPPER ROOM

First Speaker: It was customary in those days, due to the wearing of sandals, to remove the sandals and wash the person's feet. Jesus proceeded to wash the disciples' feet. Peter said, "Thou shalt never wash my feet." Jesus said, "If I wash thee not, thou hast no part with me."

Second Speaker:

"Perhaps at first they talked of little things
At suppertime that evening in the spring—
The upper room was dim with candle-shine
As Jesus sat with twelve, remembering.
Then quietly He said, 'There is one here
Whose kiss will bring betrayal by and by.'
They did not look at Judas curiously,
But each man murmured, 'Master, is it I?'

"Each one looked inward, frightened lest he find
A shoddy place where he had dreamed of steel.
None placed the guilt on any other guest
Who had partaken of that gracious meal. . . .
When there are hungry on my little street,
When I see tears or hear a heart's hurt cry
Because someone has failed to keep high faith,
May I, too, murmur, 'Master, is it I?' "[2]

(THE METHODIST WOMAN, March, 1952)

THE LORD'S SUPPER

Judas had gone out and the supper was drawing to a close. Jesus gave them one more parable in the simplest manner, while He broke the bread and gave them to eat and the wine to drink saying, "This is my body which is given for you: this do in remembrance of me. . . . This cup is the new testament in my blood, which is shed for you." After singing a hymn they went out to the garden to His betrayal.

[1] *Revised Standard Version of the New Testament.* Used by permission of the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

[2] "The Last Supper," by Helen Welshimer. Page 336, *Christ and the Fine Arts*, by Cynthia Pearl Maus, Harper and Brothers, Publishers, New York. Used by permission of Rev. P. H. Welshimer.

Special Music: An appropriate solo or duet

Further Meditations:

First Speaker: "Sir, we would see Jesus." (John 12:21)

There is no event in the last days of Jesus more filled with meaning than when the Greeks came to Philip saying, "Sir, we would see Jesus." Jesus realized that His hour had come when "the Son of man should be glorified." It seems as if He already felt the weight of the cross pressing upon His shoulders. Therefore into the next day —which was His last of public ministry—He crowded some of his greatest teachings. He gave five great parables; he silenced the scribes and Pharisees when they questioned His authority; and He gave the greatest commandment, to love the Lord with all the heart and soul and mind. Jesus still remains the greatest teacher of all ages. He asks all of us not to just call Him Lord, but that we actually practice His teachings and do the things He would have us do, not only during Holy Week or on Sundays, but every day of the year.

Second Speaker: "Let not your heart be troubled: ye believe in God, believe also in me." (John 14:1. Read John 14:1-17.)

Jesus gave us a sure cure for worry. On the night of His betrayal, He declared in effect that a deep, abiding trust in God would keep us from worrying. In the Sermon on the Mount He said to "take no thought" concerning food or raiment. The meaning becomes more forceful when we study the word "take no thought" in the original Greek. It is a word used to describe the sea when in the grip of a tempest. The passage means that we are not to allow our minds to become stirred up by troubles, because God will make them serve a good purpose, if we but trust Him. Jesus lists many reasons for the untroubled heart. Here are some of them: faith in God and in His Son, Jesus Christ; faith in the future with "many mansions" and the place that has been prepared; faith in Christ's promised return to receive us unto Himself; faith that God answers prayer; faith in the presence of the Comforter, the Holy Spirit, who is our teacher, guide, and helper. There is no room for worry in the hearts of those who experience and live by such trust.

Third Speaker: "What I do thou knowest not now; but thou shalt know hereafter." (John 13:7)

1953
Year of Evangelism

Possibilities of Action

Woman's Division of Christian Service:

1. Give major emphasis to the acceptance of the price of Christian discipleship through personal and group witnessing.

2. Seek with Christians everywhere the sustaining fellowship and power of a world Christian church.

3. Stress the Wesley evangelistic spirit in local church, district, and conference meetings.

4. Work increasingly with autonomous churches in the world-wide emphasis on evangelism.

5. In enlisting missionaries for service at home and abroad, emphasize the evangelistic opportunities in all types of service.

6. Interpret the concept that mission projects in the United States and around the world are evangelistic in purpose.

7. Publish and promote the use of stories, articles, and news items on world evangelism.

8. Promote the widest use of the textbook on world-wide evangelism.

We are ever perplexed by whys and wherefores. Almost at every step of the way we are puzzled by something or other. The Lord answers: "What I do thou knowest not now; but thou shalt know hereafter." This promise is infinitely satisfying, for we know that God has a plan for His children, that He is merciful and long-suffering. If we look back upon our own experiences we see that He has faithfully come to our rescue again and again. Cease to murmur, O anxious one, and let God speak to your soul. Although you cannot explain many things, is it not enough for you that the Lord loves you and keeps you?

Fourth Speaker: "Lo, I am with you alway." (Matthew 28:20)

We ask in the name of Jesus who *taught* us when we pray to say "Our Father." Thus time and again we have prayed. We persist in using the past tense when we refer to Jesus. And yet we can, if we will, enjoy such close relationship with Him that it is possible for us to ask all these things in the name of Jesus who *teaches* us when we pray to say, "Our Father." It is only as we receive constant instruction from Him that we can put real meaning into a petition such as "Thy kingdom come, Thy will be done in earth, as it is in heaven." If day by day he teaches us to offer that petition, it means that He is also opening our eyes to the opportunities which surround us to do something about bringing His kingdom to pass. If we do not recognize His presence, He is for us simply a great figure in history. If we do recognize His presence, He becomes one who walks by our side, who gives us the vision and the courage we need if we are to make the greatest contribution to the life of our day.

Hymn No. 142: "Alas! and Did My Saviour Bleed"

Prayer and/or sentence prayers

Benediction. (*Ask the women to leave the room in silence and quietness.*)

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

Biloxi, Mississippi

"Shrimp Boats Are A-Comin'" might well be the theme song of our community, for we are located in the Back Bay area of Biloxi where the fishing and canning industries are located. About four o'clock in the morning the whistles of the canning factories can be heard summoning the workers to their jobs. The women start working at five o'clock and sometimes work until far into the afternoon.

Biloxi is a peninsula about a mile wide and six miles long. To the south is the Gulf of Mexico with its sandy beach, and Highway 90 running along its edge. Beautiful hotels, homes, restaurants, tourist accommodations, and shops are on either side of the highway.

Back Bay, which is on the north, offers quite a contrast both in scenery and people. Back Bay divides the mainland of Mississippi from Biloxi. There are rows of little cottages, some not much more than shacks, occupied by large families. Two blocks from the Moore Community House is a housing project which is home to hundreds of people. Along the waterfront can be seen the fishing boats with their nets strung out to dry and the canning factories with piles of oyster shells outside. A few fishermen's shacks are scattered here. Many of the people in this vicinity are of French descent and often one hears the French language spoken. Some also have Indian blood in their veins. Other ethnic groups are to be found, among them the Slavic, Irish, British, and Italian.

—Deaconess Eunice Stockton

SHRIMP BOATS ARE A-COMIN'

Moore Community House is next door to the Epworth Methodist Church, which uses the community house facilities for their church-school activities. A great service can be rendered in this community, as Christian character and wholesome personalities are developed and Christian friendliness exemplified

BURMA

Woman's Society

The Woman's Society of Christian Service of the Burma Conference brought their work to a successful conclusion for the year, when representatives of most of the societies gathered in Rangoon for the annual meeting. Work of the society is both complicated and made interesting by the variety of communities and languages in which it is carried on. The work is in Burmese, Tamil, Telegu, Chinese, and English. In many communities there is close cooperation between the Methodists and the Baptists, the women often meeting together. Mrs. Mary Brewster Hollister gave the inspirational address. Mrs. Hollister is well known as the author of a number of stories on China. Daw Thein Nyoon, principal of the large coeducational school in Syriam, was elected president.

WORK STRENGTHENED

Sarawak in Borneo

At the last annual meeting in Buck Hill Falls, the Woman's Division voted to strengthen the work in Sarawak. A new missionary residence will soon be completed and a new hostel for girls will soon be built to house sixty students and ten teachers in the large coeducational school in Sibu. Miss Martha Graf has arrived in Sibu ready to do evangelistic work. Miss Annie Pittman sailed December 30 for work in Sibu.

Sumatra

The Woman's Division also decided to strengthen the work in Sumatra. Misses Gusta Robinett and Jessie Wolcott have already arrived at Penang, Malaya, and hope to take up residence in Medan by the New Year. A missionary residence is being built for them.

MISSIONARY Briefs

A NEW CHURCH

Malaya

Malaya's newest Methodist church has just been erected at Pendamaran New Village near Port Swettingham, and there are at least sixty young people who are proud to think of it as "our church." They are the young Christians who spent their school holidays in the village at the first Work Camp ever held in this country. The building went up from foundation to roof, largely because they worked with their own hands to do the job. The new structure will seat two hundred and forty persons. Five students flew over from Bankok, Siam, to assist in the work, and one had lived many years in Java.

MARY ELIZABETH INN

San Francisco, California

Mrs. Bithiah Watts, director of the Mary Elizabeth Inn, finds that time goes swiftly. Often there is no room at the inn for a girl who is very much in need of a home, but her name is placed on the waiting list and she is given consideration as soon as possible. So many girls come and go that the workers often find themselves in the midst of a procession. Many girls leave to be married; others take apartments so as to learn cooking before marrying. Nothing is so permanent for the girls at the inn as change.

Since the large Green Room was redecorated, it lends itself to wedding receptions. General Conference helped Mary Elizabeth Inn to become better known through two happy occasions — the dinner for the deaconesses and the tea for the visitors.

Vesper services are held every Tuesday night in the girls' lounge. The attendance is good and includes the Catholic girls. The lobby and lounges are kept bright with flowers all the year. A little Belgian girl insisted that Mary Elizabeth Inn was the place for her . . . she was so attracted by the brilliant flowers.

NEW BUILDING IN INDIA

By ZILLA SOULE

Training Institute for Women, Jabalpur

One of the greatest events in the history of the Training Institute for Women was the dedication of the new Class Room Building. The area bishop, Bishop S. K. Mondol, presided at the function. After the building was presented to the principal by Miss Marion Warner on behalf of the Woman's Division of Christian Service in America, the bishop dedicated it in his usual gracious, solemn, and impressive manner. Mr. R. P. Tripathi, Ph.D., the vice-chancellor of the University of Saugar, addressed the audience and paid an appropriate tribute to the work of the missionaries in India. He also reminded the audience of the impact which Christian education has had on the lives of the students. He hoped that the missionary zeal and fervor would be stronger in independent India than it was before the year 1947. The building was well lighted with electric bulbs, and a huge crowd of friends, both Christians and non-Christians, witnessed the function.

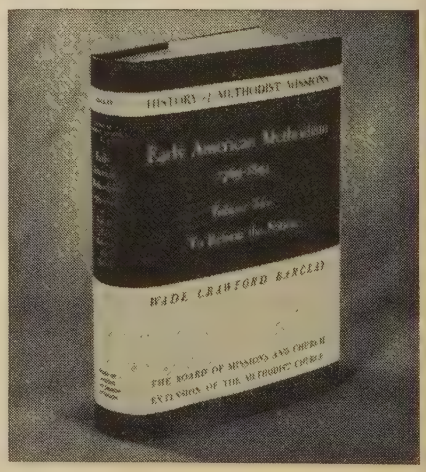
There was perfect silence and a spirit of deep reverence in the audience during the dedication service. When it was over, many of our non-Christian friends remarked that they never had witnessed a more beautiful, a more solemn and impressive service than the one they attended that evening. This new Class Room Building stands in this city as a living monument to the love and faith of those women across the seas who have given this building for training Christian women for leadership and for places of responsibility.

This year there are forty-three students in the Diploma in Teaching and seven students in the Diploma in Nursery Education Departments. Of these, only one is a non-Christian. Thirteen students appeared for the Diploma in Teaching Examination in March, 1952, and all passed with credit. Except one student who was a non-Christian, all of last year's successful candidates are working in Christian schools.

It is a matter of great satisfaction to us all that the Diploma in Nursery Education Department is duly recognized by the University of Saugar. The first batch of students of this department will be examined by the University Examining Board and they will receive their diplomas from the university.

Likewise the Nursery School, which is a Practicing School of the Nursery Education Department, has been recognized provisionally for two years by the Education Department, Nagpur. In a most recent memo received in this office, the Education Department, Nagpur, has asked for an application for grant-in-aid in a prescribed form for consideration in the 1954-55 budget.

As far as I know, this Nursery School is the only recognized school in the whole of Madhya Pradesh. Nursery Schools have come to India to stay because they fill a need. If they are carried on under the name of the church, then the standard should be high, worthy of the name of Christian, and worthy of serving as demonstration centers. They can make a vital contribution to the Christian home and to the life of the church.



You are missing something if you have not read this book as well as the first volume: *Missionary Motivation and Expansion.*

RURAL WORK

Hawaiian Thanksgiving

"Faith of Our Fathers"—a new meaning came as we, from many faiths and nations, gathered on an island in the blue Pacific and were reminded of the thanksgiving of the Pilgrims on the rocky Atlantic coast. What faith? Whose fathers?

A Hawaiian woman offered the prayer in her native tongue. Her fathers had become Congregationalists under the missionaries who first came to these islands a hundred years ago. A meditation was brought by the Assembly of God minister from the mainland. In excellent English, a talk was given by a dark Samoan. Now a Mormon, his fathers may have been converted to Christianity by Australian Methodists. The Filipino Methodist minister gave his message in Ilocano. His father was the first convert of Methodist missionaries in his home village.

In the choir, bright orchids were vivid against the dark hair of Protestant girls whose features were Japanese, some of whose families are Buddhist. The solo voice belonged to a raven-haired Filipino whose father was a Methodist minister, and whose grandfather was a Roman Catholic. In the minority were light-skinned *haoles* (newcomers) from the middle west. The Methodist minister with Lutheran ancestry was a blond Swede with a German name who had been converted in an Ozark Baptist church.

"Faith of our Fathers"—We were debtors all, heirs all, of "our fathers chained in prisons dark." We worshiped together under the American flag. Under the Christian flag we joined hands in praise and thanksgiving to our Father.

—Deaconess Catherine Ezell

Crusade Scholar, Padma Radiah, who received a Master's degree in Education from Northwestern University, is back in India and has been appointed to evangelistic work in Hyderabad District. Her conference is almost 100 per cent in having Indian leadership in the various institutions and projects.

LATIN AMERICA

Cuba

"I had a new experience one evening, since the jeep still thought it was on vacation. We slipped and slid to church on horseback. Muddy roads certainly don't keep the people of Cuba from coming to church! That one fellow walked eight miles in the mud one evening proves that their love for the church and their loyalty to our Father is not a shallow one, but one that is deep and sincere. Having small children in the home does not keep members away from church either. The children are there, too, and the fellowship they have makes one feel so much at home even though the language is strange, for Christian fellowship makes us all brothers."

—Joyce Hill

Mexico

The missionaries at Centro Social, Monterrey, report: "Our church has 'growing pains,' and we find ourselves bursting at the seams, with children's classes in the pastor's office and in the prayer room, with four adult classes in the sanctuary. The growth of the Methodist congregation, from 75 when the church was built sixty-odd years ago, to over 1,200 at present, is very gratifying. That growth, coupled with the fact that the city will soon take several yards off the side of our property to widen the street, dictates a new building in the near future. The different organizations of the church are busy with paper drives, sewing bees, suppers, bazaars, et cetera, in preparation for the 'great day.'

"Our church is growing in another very satisfying way—we have four fine young people in training for Christian service—Olga Vela in Scarritt College, Nashville, as a Crusade Scholar; Oscar Escamilla in Iowa Wesleyan; Roberto, his older brother, in Perkins School of Religion, Southern Methodist University; and Horacio Rios, oldest son of our pastor, in Baker University in Kansas."

Mrs. Eleanor Roosevelt, accompanied by Miss Florence Prouty, missionary of the Division of World Missions, and Miss Elizabeth M. Lee, executive secretary for Latin America, Woman's Division, leaving Sweet Memorial Institute, Santiago, Chile

Rudy Hirsch

MENTAL HEALTH DAY

Philippines

At a recent meeting of the Committee on Religion and Mental Health, which included Dr. Garcia, superintendent of Mary Johnston Hospital, Rev. Mr. Smith, Fr. del Rosario (Catholic), and one or two others, the matter of again celebrating National Mental Health Day was discussed. This was observed a year ago and this year it will be celebrated by proclamation. It was agreed at that meeting that August 31 be a National Mental Health Day in which all churches—Roman Catholic, Protestant, Aglipayan—should have as their sermon subject, "Mental Health and Religion." The committee enjoins all churches to use every means of communication available—radio or otherwise—to broadcast their program for this day; to publish in the papers selected Bible verses bearing on this subject. It was urged that the Federation of Protestant Churches send out materials on this celebration to our pastors and ask the Radio Committee of the Audio Visual Department to prepare some kind of radio program in observance of this day.

MISSIONARY Briefs

DEDICATION AT PAINE COLLEGE

By E. C. PETERS, *President*

FRIDAY, OCTOBER 31, 1952, was a day of rejoicing at Paine College, Augusta, Georgia, when the auditorium-physical education building was formally opened for use. During the interesting program, brief addresses were made by William J. Trent, Jr., executive director of the United Negro College Fund, New York City; R. L. Cousins, director of Division of Negro Education in the Georgia State Department of Education, Atlanta, Georgia; Mrs. E. L. Hillman of Durham, North Carolina, representing the women of The Methodist Church.

Bishop A. W. Womack, presiding bishop of the Georgia Conference of the Colored Methodist Episcopal Church, was present and made the prayer of invocation. W. L. Graham, vice-president of Paine College Alumni Association and lay leader for the Colored Methodist Episcopal Church, spoke briefly on behalf of the Alumni Association.

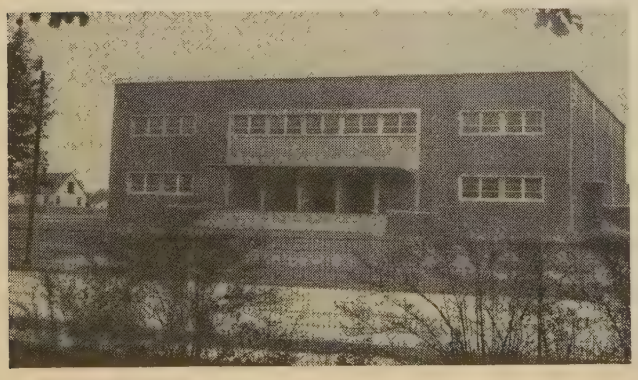
The master of ceremonies was Rev. B. L. Murphy, Louisville, Kentucky, executive secretary, Section of Church Extension, of the Board of Missions. Miss Muriel Day, executive secretary of the Bureau of Educational Institutions of the Woman's Division, was introduced, as this is one of the educational centers of the bureau.

The honored guest was Bishop Randall Albert Carter of Chicago, Illinois, for whom the building is named. In addition to being the senior bishop in the Colored Methodist Episcopal Church, he presides over the Southeast Missouri and Illinois Conference. When presented at the celebration, Bishop Carter graciously turned over to President E. C. Peters a check for $1,000 from the Southeast Missouri and Illinois Conference for the new auditorium-gymnasium.

Bishop Carter was born in Fort Valley, Georgia, in 1867. In 1891, he completed his studies and became the first graduate of what was then the college division of Paine Institute. He served for a number of years in the active ministry, both as pastor and presiding elder. He was elected to the episcopacy in 1914. As one of the organizers of the Association for the Study of Negro Life and History, he served for many years on its executive committee. He is a fellow of the American Geographical Society. Bishop Carter has written a number of books.

In addition to most effective work in the Colored Methodist Episcopal Church, Bishop Carter has been instrumental in creating good will between the white and Negro people of America. One means has been through Paine College to which he has given long and faithful service, having served on its Board of Trustees for more than forty years. Another outlet has been through the Commission on Cooperation and Counsel, first between the Methodist Episcopal Church, South, and the Colored Methodist Episcopal Church, and now between The Methodist Church and the Colored Methodist Episcopal Church.

A building named to honor Bishop Carter should be solid, substantial, and serviceable, for he is eighty-five years of age and still active. The dual purpose R. A. Carter Auditorium-Physical Education Building has been constructed to withstand hard and continuous use for a long period of time. As an auditorium, it can seat 1,800; as a gymnasium, 1,200. Many people have participated in securing funds for the erection of this building, so it truly represents cooperative effort. The Woman's Division of Christian Service shared in the expense of the building to the amount of over $45,000.00



The new R. A. Carter Auditorium-Physical Education Building at Paine College, Augusta, Georgia

IN MEMORIAM

***Miss Bell R. Hennen*, a retired deaconess, passed away on December 3, 1952, at the Holston Conference Orphanage, Greeneville, Tennessee. Miss Hennen was graduated from the Scarritt Bible and Training School in 1923. She was appointed to the orphanage at that time and spent her years of active service there. The men who served as pallbearers at her funeral were reared under her care in the orphanage.**

Recent Arrivals From—

Brazil: **Misses Mary Helen Clark, 212 University Avenue, Lexington, Kentucky; Sarah Bennett, Meadville, Mississippi.**

India: **Misses Georgana Falb, Elgin, Iowa; Maxine Finley, Rt. 2, Millersburg, Ohio; Maryruth Nickels, 150 South 10th Street, Beech Grove, Indiana; Lorraine Wiley, 421 Arch Street, Seaford, Delaware; Edna Bradley, 189 Maple Road, East Aurora, New York; Betty Johnson, 74 Church Street, West Haven, Connecticut; Jane Stentz, 276 Kerr Street, Concord, North Carolina.**

Peru: **Miss Dorothy Sandfort, Humboldt, Nebraska.**

Recent Sailings For—

Africa: **Miss Mabel Michel (Mozambique).**

India: **Misses Nona Mae Cowan, ArDelia Robinson, Lilly Swords, Leila Jackson, Marjorie Bowden, Glendene Van Landingham.**

Korea: **Misses Kate Cooper (from Japan), Sadie Maude Moore.**

Mexico: **Miss Clara Gibson.**

CAMPUS-IN-EXILE

Ewha Woman's University, Korea

Here I am again in Pusan, on the Ewha Campus-in-Exile, doing very much the same sort of work I did in the past. You who have seen pictures of our Ewha campus in Seoul, would hardly call this a "campus"—the college is housed in tents and wooden shacks on several terraces on a Pusan hillside. Greatest of admiration and praise go to Dr. Helen Kim and her associates who with incredible faith and persistence moved equipment from Seoul (even six pianos for the Music Department) and opened the college again. Here in the midst of war, in the miserable conditions of Pusan, education is going on. Pusan is in a terrible plight—crowded, dirty, dusty in dry weather, miry in rain; lacking most conveniences, with refugees in unspeakable conditions. Every hillside is covered with shacks supported as if on stilts in front, braced against the hill behind. Little one-roomed shacks hang over the edges of the streams, some even suspended from bridges.

That higher education can be carried on in the midst of these conditions is incredible, but it is being done. Ewha has more than 1,200 students, and other schools are as crowded. Reports of this effort so stirred me in Japan, that I could not have rest of mind till I had a share in this great adventure of Christian education in wartime Korea.—MARION CONROW

REBUILDING

In Japan

Tokyo is fast rebuilding the waste places and the walls that were leveled to the ground during the war. It is good to see that result of the faith and toil of these truly remarkable people, but I'm sure it is being done with a great deal of fear and uncertainty as to the future.

The question of rearmament is one which troubles government and people alike, and to have it practically forced upon them seems cruel indeed, when renunciation of war was written into their constitution. The desire and almost fierce longing for peace seems pathetic, placed as the country is in such an exposed position. The strong urge toward peace and efforts being made toward that end, coupled with preparations for war and the flaunting of all the new weapons of destruction, seem inconsistent to say the least. Oh, that Christian nations and forces would devote themselves utterly to the preaching and practicing of the gospel of love, service, and sacrifice, that we might have true peace!

What can we as individuals do but live and love and serve in the spirit of our loving Lord, the Prince of Peace, the only hope of this poor, misguided world. —JENNY LIND
(*former China Missionary*)

NEWSLETTER

From Africa

After attending the meeting of the International Missionary Council in Willingen, Germany, I left Europe for Africa on July 23 and visited in rapid succession our work in the Southern Congo Conference, in Southern Rhodesia, Mozambique, Angola, and the Central Congo Conference. In previous visits, I had recognized the urgency for the Christian church to deepen and strengthen its interest, work, and prayer for African persons. Now I know that the need and the urgency are greater than I can understand or interpret. The impact of Western civilization in a time of world-wide confusion on a people of relatively simple culture creates a situation of danger and of opportunity. Hundreds of thousands are turning to the church for help in individual and social problems. Churches, schools, social centers are crowded.

Our work in Africa has been enlarged and strengthened. A beautiful new hospital in Kapanga replaces old, inadequate buildings and equipment in Southern Congo. In the urban, mining city of Elisabethville, there is a beautiful new social center and school, a home for missionary and African women teachers. New residences for the missionary nurses have been built in Gikuki (Mozambique), Nyadiri (Southern Rhodesia), and Quessua (Angola). Quessua also has a new primary school. Old Umtali, Southern Rhodesia, has new buildings for the Teacher Training School and for the Secondary School. These and other buildings and equipment have been made possible by your increased giving.

An increased number of new missionaries, including the Africa-3's, have brought encouragement and new methods, and have made possible some expansion and advance.

Better still is the increased participation and leadership of Africans in many phases of the church work. This has impressed and encouraged me more than any one fact during my entire trip.

I have been interested in the way Christian women are assuming leadership. The organizations of African societies, similar to the Woman's Society of Christian Service and yet different in every conference, are most effective. African men realize as never before the necessity for education for African women, and are urging that the church provide more facilities for training. Many seem to realize that the Christian home must be the basis for any enduring social order in Africa. The Central Conference in the Elisabethville Area voted this month to ordain women for the ministry!

However, on a continent where our church has only two schools of secondary standing, and where the Bible and normal schools are scarcely of high-school rank, the development of Christian African leadership to full power must depend now to a large extent on missionaries. If we can *now* send enough missionaries, African leadership will increase many fold. Please present the need and opportunity to individuals and to groups of young people. I cannot think of a useful skill that is not needed in Africa. There is not an African doctor in the Elisabethville area, and few trained nurses. Missionaries with preparation and determination to teach the women and girls to be Christian homemakers are a primary need. Only one conference has a missionary giving full time to the production of Christian literature. Kindergartens and primary-school classes need African women teachers, but where are the missionaries to train the teachers? Agriculturists, builders, secondary-school teachers, laboratory technicians, medical-social workers, rural workers, evangelistic workers are other missionary vocational needs.

SALLIE LOU MACKINNON
Executive Secretary, Africa and Europe

MISSIONARY Briefs

Dear Mrs. Meeker

We Methodist women are very proud of the excellent magazine you are giving us.

(Mrs. J. A.) Aldena Cram Geer,
Secretary of Missionary Service, Minnesota Conference.

It's Grand to Be an Ex—

By MAUDE WHITE HARDIE

A group of little girls were exchanging plans for their respective futures: author—teacher—nurse. Turning to the Littlest One, who had not spoken, they demanded to know her intentions; to which the Littlest One, with happy anticipation in her eyes, replied decisively, "*I* am going to be a widow."

Now, we are not suggesting that any woman parallel the general principal of this ambition, becoming an officer simply in order to become an ex-officer! However, we do believe there is a rich field of service, whose resources are as yet largely untapped, open for the ex-officers of the Woman's Society of Christian Service across the land. The increasing stress on leadership training, preparing more women to do a better job; the limiting of terms of official service; and the growing sentiment toward bringing in new women rather than simply rotating the same women in different offices—these combine to produce each year a growing number of able, trained ex-officers of the Woman's Society.

Whether this is going to result in the frustration of an "all dressed up and nowhere to go" philosophy, or whether it is going to mean the quickening and enriching of various fields that have heretofore been hard pressed to find adequate leadership, rests with the "ex-es" themselves, and with the women of the church and community, to determine. Shall we briefly consider steps toward the latter end?

"It's grand to be an Honorary," said one elderly lady enthusiastically. Her lifelong activity among the women of Methodism had not stopped when her years made retirement advisable: it was just differently channeled. The retired minister, who tells you with a radiant smile that he has served twenty-six churches since his retirement "and loved them all," has hold of something real. Both these people would rate on each of the following:

Requisites of a Good "Ex-"

1. A wholehearted concern for the advancement of the work, and freedom from self-centered interest. Getting the job done in the best way is the thing that matters—not the continuing it in one's own hands.

2. A belief in other people's ability and a faith in their devotion, however differently expressed from our own. "God fulfills Himself in many ways. . . ." And generally speaking, things are *not* going to fall apart, when one's successor takes over!

3. An adaptable spirit that makes it possible to find as true a challenge in a job needing to be done—even though as yet unfamiliar—as in the known and loved work that has been engaging all one's powers.

4. A perceptiveness that sees the value of people as equally real, whether in the over-all position or in the grass-roots job. If the well-being of His people is involved, "All service ranks the same, with God."

5. A sensitivity—which is not touchiness—that recognizes other people's right to do their jobs without interference: while yet keeping oneself available as a resource person, if needed.

FOURTH ASSEMBLY

of the

Woman's Society of Christian Service

Denver, Colorado
May 4-7, 1954

Thus qualified, what lines of service are open for the ex-officer? These can be suggested only briefly: a study of each local situation will reveal many more, and along different lines.

Suggestions

1. Interdenominational activities in the community. We Methodist women are often so busy with our denominational responsibilities, while in office, that we cannot assume both.

2. "Extra-curricular"—but related to the work of the Woman's Society, such as, conducting a nursery during the monthly meeting; helping in weekday and vacation school, by preparing handwork materials, keeping records, playing the piano—even if not teaching.

3. Serving in an advisory capacity—*when asked:* and as a sympathetic listener who never violates a confidence.

4. Calling on new members; following up inactive members, and being a gracious hostess to groups or individuals, as one's facilities permit.

5. Being a better informed, more cooperative-spirited member—more so than would have been possible without the experience of having been an officer. This enrichment of the membership ranks is an ongoing process, calling to us all.

In other words—the words of The Preacher (Ecclesiastes 9:10): "Whatsoever thy hand findeth to do, do it with thy might"—provided it is something worthy of our hand's effort. And doing it with the experience gained through official service, and the sense of wider horizons opening since graduation from such service, we think we can see you straighten up from your new task, with a happy sigh, and say,

"It's grand to be an ex-."

Do's and Don't's for Circles

By MRS. RALPH SURFACE

CIRCLES offer an opportunity to train leadership and educate the members, therefore we should give more thought to the planning of circle programs. All of us have attended circle meetings that were just a O, no beginning and seemingly no end. So I began to think of some Do's and Don't's for circles.

DO

DO begin your meetings on time. In these days of crowded schedules women need to budget their time. If they know a meeting will will begin on time, they will be there. Begin promptly regardless of those not there.

DO streamline the business session. The circle chairman should keep this part of the meeting moving so that irrelevant conversation does not take up time.

DO have a well-planned devotional period at every meeting. Encourage individual participation in reading Scripture and in offering short prayers.

DO have a well-planned program. Long programs lose their value, so make your program live with enthusiasm and keep it short.

DO use originality in presenting programs. Skits, quiz programs, or panel discussions are always good.

DO be sure your material is accurate and informative.

DO read the purpose of the Woman's Society at least once every year.

DO make available plenty of the free literature, as well as copies of THE METHODIST WOMAN and WORLD OUTLOOK and the *Annual Report.**

DO see that the hostess serves simple refreshments. Junior and Dad will fare better at the dinner hour if Mom has attended a circle meeting with a dessert luncheon at 1:00 o'clock. The meeting, then, is more likely to begin promptly at 1:30 and close at 3:30, and Mom will have plenty of time to prepare the evening meal and will enjoy it more than if she ate at 4:00 o'clock and then had to rush. Also, simple refreshments make it possible for all to entertain.

DO have someone call on a "Home-bound Friend" on the way home from the meeting. It will not take much time and will mean far more than one can realize to that person. Assign a *home-bound friend* to each member. If possible, have the members take along some of the refreshments and free literature to their *home-bound friends,* and ask them to pray for the circle on the day of its next meeting. Your circle will reap much from this contact.

DO something special for at least one missionary supported by the Woman's Division during the year. Send a book, hankie, or something and write to let her know that the women of your circle are praying for her each day.

DO give every woman in the circle some responsibility. Use the service activity cards* in the assignment of duties. Make an honest effort to see that every woman in every circle takes some active part in the work of the Woman's Society during the year.

DO put first things first. If your bridge club or any other club meets on your circle day, you know which you should attend. We need to spend far more time in the work of our Master.

DO rotate your circle membership at least every two years. It is such a fine way to become acquainted with all of the women of your Society.

DO remember that all monies made by your circle by pledges or money-making projects must be turned over to the treasurer of the Woman's Society.

DO help the pastor by assuming responsibility in making calls.

DO remember that the future officers of the Woman's Society are in the circles.

DO charter a bus, if possible, or go by car and visit any institutions near you that are supported by the Woman's Division of Christian Service.

DO use every opportunity to train circle members in the work of the Woman's Society, "That the Kingdom of God May Be Realized."

DON'T

DON'T let any circle become too large. Circle meetings are adapted to entertainment in the home. Many women would rather attend a meeting in a home than one in a church. A large circle makes it impossible for some to do their share of entertaining.

DON'T forget that every member of a circle is a member of the Woman's Society of Christian Service.

DON'T allow circle loyalty to come before loyalty to the Woman's Society.

DON'T allow discussion of money-making to crowd out the educational and devotional program. If we educate our members as to where their money goes, why it is needed, and what it does, women will increase their pledges and money-making schemes will not be necessary.

DON'T take it for granted that everyone will remember when the circle meets. As long as the days are so crowded, someone is sure to forget. Don't fail to have someone send out cards.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Circles WORSHIP AND PROGRAM SUGGESTIONS

Ambassadors for Peace

By JUANITA R. DE BALLOCH[1]

"Blessed are the peacemakers: for they shall be called sons of God."

HYMN: "In Christ There Is No East or West" (*The Methodist Hymnal,* No. 507)

MEDITATION:

"Glory to God in the highest,
and on earth peace, good will
toward men."

This song of the angels was a proclamation of what Jesus came to do on earth—to place man in the right relationship with God and his fellow men.

The teachings of Jesus are definite. The fatherhood of God and the brotherhood of man are basic in His ideal of the Kingdom of God. Love is the law of life, and to love God with our whole being and our neighbor as ourselves is the fulfilling of the law.

Jesus died that man might live a life of filial love and obedience to God, and of brotherly love and service to men.

The spirit of Jesus will ultimately triumph on earth. It is not the powers of destruction that will inherit the earth. No, not the physical power of those who are ready to kill, but the moral power of those who are ready to die that others may live. Violence is its own destroyer. To use the sword is to fall by the sword. Only Christ-love can bring peace and happiness on earth.

Blessed are those who seek and follow after peace. It is not enough to be peaceful; we must be active peacemakers. We must be creators of good will among men.

Only so shall we be children of God.

PRAYER HYMN: "Dear Lord and Father of Mankind" (*The Methodist Hymnal,* No. 342)

PROGRAM SUGGESTIONS:

1. *Evangelism*

Read the "Call to Evangelism," page 7, and review Bishop Ensley's address, pages 3-7, asking the women to read it thoughtfully and make it a topic of conversation in their homes. Discuss the "Possibilities of Action," suggested on page 12, and discover the reactions of the women. Remind the group of the value of A Day Apart Service, plus moments set aside for personal quiet meditation during Lent. Close with a reading of the following poem:

The Quiet Day

The quiet heart knows only quiet days
Regardless of the stress and strain without;
The Quiet Day in church to all conveys
The peace within of those who do not doubt—
Those who in trust have placed their hands and feet
To do and go, their quietness complete.

—Louise Mayers Meredith

2. *The Annual Meeting*

Present items of interest from the Annual Meeting, pages 8; 22-24.

3. *Quiz*

(1) When is National Smile Week? What is your circle doing for the campaign?

(2) Missions at Midcentury. What does that mean?

(3) Where do nursery schools fill a need?

(4) State at least three important things a pastor has a right to expect from a Woman's Society.

(5) Less than one-half of the boys and girls of school age are in school. Where?

(6) Give a possible theme song for Biloxi.

(7) Where and how has work been enlarged and strengthened?

(8) Name the book every Methodist should read.

[1] Wife of Bishop Enrique C. Balloch, of Santiago, Chile.

Recipe from Mrs. Deats' Collection

Hawaii

LAULAUS

For 5	*For 50*	
1 pound	**10 pounds**	**Fresh pork (*or* beef and pork in 50-50 proportions)**
1 pound	**9 pounds**	**Spinach ***
2 pounds	**20 pounds**	**Salted butterfish, salmon, or mackerel**
5	**50**	**Corn husks ***

1. Cut meat into slices ½ inch thick, 2½ inches long, and 2 inches wide.

2. Soak fish for 3 or 4 hours. Cut into pieces 1½ inches square.

3. Wrap piece of pork and fish together in about 15 spinach leaves.

4. Wrap pork-fish-spinach carefully in cornhusk and tie ends together.

5. Steam for 3½ hours in covered steamer or in pressure cooker for 30 to 45 minutes at 15 pounds pressure. (Or cook in underground imu for 4 to 5 hours!)

**** Spinach has been substituted for taro leaves; cornhusks for ti leaves.***

Menu: Laulaus — Fresh pineapple slices — Baked sweet potatoes — Coconut pudding — Fruit juice drink

Recipe from Miss Frances L. Taylor, superintendent of Susannah Wesley Home in Honolulu, Hawaii.

Information and Action

Dear Friends:

The following pages of this issue of THE METHODIST WOMAN bring to you some of the important pronouncements and recommendations made by the Woman's Division at its annual meeting in January, 1953. Why not call your committee together at once to review these pages in order that you may begin work without delay on issues of immediate concern. These basic recommendations will provide the major focus for the program of Christian Social Relations and Local Church Activities in the year ahead. Your new *Activities for 1953-54* (available free for postage from Literature Headquarters* in late spring) will give suggestions for action related to some of these issues.

You may want to give special attention to these matters referred to in the following pages:

1. The Woman's Division has consistently worked to support and strengthen United Nations. Note especially the statements and suggestions for your study and guidance.

2. The schools of the country have been under attack by certain reactionary forces. Suggestions for action found on the following pages may be helpful as you work in your local community on this issue. Many of you who use these pages are employed women, probably teachers. Many others are mothers of young children. These are grave concerns of all. The following facts came from the U. S. Department of Labor in November, 1952. These facts make the need for *wider opportunities for basic education more evident.* The removal of sectional and racial differentials in education across the country will remove the artificial barriers that are now causes of internal tension and strife among the citizens of this United States of America.

In 1950-51 the rejection rates (35 per cent of total number) for failure to pass armed forces qualification test were as follows:

Less than 10 per cent in 20 states
From 10 per cent to 20 per cent in 11 states, plus District of Columbia
From 20 per cent to 30 per cent in 7 states
Over 30 per cent in 10 states

These rejection rates showed a variation from 2 per cent to 58 per cent. Without exception the highest rates (from 30 per cent to 58 per cent) occurred in ten Southeastern states, areas that contain the greatest concentration of both low farm-family living levels and low per capita income in the nation. The states in the second highest rejection rates (20 per cent to 29 per cent) were located in the Southwest or South Atlantic. The highest rejection rates are areas where larger proportions of the nation's youth are not enrolled in school.

BIBLIOGRAPHY ON THE CRISIS IN EDUCATION

The Public School Crisis

SRL turns the spotlight on six American cities. Saturday Review of Literature, September 8, 1951. Reprints available from National Commission for the Defense of Our Schools, 1201 Sixteenth St., N. W., Washington 6, D. C.

Danger, They're After Our Schools

National Commission for the Defense of Our Schools

***American Education Under Fire,* by Ernest O. Melby, price 25 cents.**

Anti-Defamation League, 212 Fifth Ave., New York 10, N. Y.

For further suggestions write to National Defense Committee or talk with your local N.E.A.

3. One of the four approved studies of the Woman's Division for 1953-54 is related to the theme "Alcohol and Christian Responsibility." As you read these pages you will be at work in your local church on the practical follow-up of Commitment Sunday. Your January issue of THE METHODIST WOMAN gave you some suggestions. Study the suggestions about this problem on the following pages. Make this emphasis a continuing responsibility.

4. Many times during recent months your pastor has reminded you of the emphasis on a program of *World-wide Evangelism.* You have been urged to work through all regular church channels including the Woman's Society and Wesleyan Service Guild in the promotion of this phase of the church-wide program. *Special recommendations of the Woman's Division are found on the following pages and they may suggest to you possible action in this area.* In September, 1952, the Woman's Division adopted a statement which included among other things the following: "*Repentance, confession, commitment,* and *sacrifice* are the basic essentials of this program (of Evangelism) which seeks to bring the individual into a new recognition of his responsibility as a Christian in today's world."

This is our job! The spirit of this challenge must permeate all we do if we are committed to the acceptance of the price of Christian Discipleship.

Sincerely,

THELMA STEVENS

MARGARET BENDER

* Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or Distributing Offices.

Excerpts from the 1953-1954 Work Sheet

THE INFORMATION, recommendations, and suggestions for action on these two pages are gleaned from the report of the Department of Christian Social Relations and Local Church Activities adopted by the Woman's Division at the Annual Meeting on January 17, 1953.

The unending list of activities and accomplishments of Christian women across this great church will never be fully recorded, but the seeds are being planted and the fruit will grow even in the face of fear and uncertainty in the world. Time is ruthless! The urgency of the needs about us leaves no room for hesitation or delayed action. There is no turning back! This new kind of world must be faced with its changing patterns. The upsurge for freedom among the world's millions of oppressed, enslaved, and hungry peoples recognizes segregation, isolation, tariff walls, witch hunting, religious bigotry, political and economic imperialism, infringement on civil liberties and civil rights as practices from the past that are intolerable in today's world. Somehow, acknowledged and unacknowledged, the spirit of the Man of Galilee has planted new hope in the hearts of the earth's millions. The Kingdom of God Can Be Realized! Toward this ultimate Goal, *a peaceful world can be built when Christians recapture a place of moral leadership* and go forth not with a "spirit of fear, but of power and of love and of a sound mind" to clean up corruption and greed in community, state, and nation, and in its place plant integrity and faith concerned with the needs of the whole world.

In this spirit we bring the following recommendations:

United Nations

In harmony with the action taken by the General Conference of The Methodist Church on United Nations (see *Handbook on Christian Social Relations and Local Church Activities*,* p. 36) the Woman's Division requested its president, Mrs. Frank G. Brooks, to write a letter to the President of the United States reaffirming our faith in and support of U.N. That letter is published for your information on page 24. Local women are urged to contact their Representatives and Senators and express their own conviction on this matter in the light of the issues discussed in this letter sent to President Dwight D. Eisenhower. A limited number of reprints of this letter will be available free on request to the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y.

Local Woman's Societies and Wesleyan Service Guilds are urged also to work toward a coordinated effort in support of United Nations through the total church program.

(NOTE: The April issue of THE METHODIST WOMAN will give some helpful suggestions on how communities can face their responsibility for United Nations.)

Education

Since irresponsible attacks upon the public schools are being made in communities across the country, it is important that citizens become aware of the facts about their schools and about the nature of the attacks being made upon them. Secretaries of Christian Social Relations should take the responsibility for alerting citizens to the dangers.

An honest evaluation of our schools, their programs, and their facilities would be especially welcome at a time when the importance of education, which produces citizens who understand the ideals of freedom in a democracy, has become so obvious. Such inquiries would reveal many other important facts such as the current deficit of 325,000 schoolrooms in this country, and the shortage of trained teachers.

However, the type of criticism of the schools which is most apparent currently does not serve these useful purposes. There is evidence that a number of self-appointed vigilante organizations are collaborating in sending out derogatory materials in an attempt to discredit public education. Such attacks are characterized by allegations and false statements quoted from various "super-patriotic," penny-pinching, and tax-fighting groups. The same material, the same evasiveness and failure to prove charges, appear in most of the attacks. Often these attacks are rooted in a misunderstanding of UNESCO teaching or the fear that the schools are attempting to usurp the function of the home. These attacks violate the democratic principle of public education, which constitutes our American heritage. (See pages 58-62 of the *Handbook on Christian Social Relations and Local Church Activities;* and articles on schools in the September and October, 1952, issues of *McCall's Magazine.*)

Civil Rights and Civil Liberties

The Department of Christian Social Relations and Local Church Activities calls attention to the Episcopal Address delivered to the General Conference of The Methodist Church in May, 1952, in the field of civil liberties; and paragraph 2026, section 13, of the *Discipline, 1952.* (See department *Handbook.*)

In the spirit of these basic principles here stated, the Woman's Division of Christian Service has worked through the years for the

realization of human freedom throughout the world. Its program has included: (1) support of the recommendations made in 1947 by the President's Commission on Civil Rights; (2) consistent program to translate the standards of the Universal Declaration of Human Rights into practice; (3) determined efforts to implement the Charter of Racial Policies of the Woman's Division.

The department recommends that the Woman's Division reaffirm its action on the following issues and urge Methodist women to continue work toward the achievement of these ends:

1. Districts, conferences, and jurisdictions as well as related local agencies are urged to ratify the Charter of Racial Policies as speedily as possible.

2. The creation by the Congress of the United States of a permanent *Commission on Civil Rights,* charged with the duty of continuous appraisal of the status of civil rights, and of the machinery to work to improve that status. (See p. 154 of *Report of the President's Committee on Civil Rights.*)

3. The repeal of Rule 22 in the United States Senate and thereby limit debate and make the time-consuming, undemocratic *"filibuster"* impossible.

4. The thorough revision of the *Immigration and Nationality Act of 1952* to include among other things the removal of all discriminatory provisions based on race, national origin, religion, or sex.

5. The enactment by Congress of legislation for the ending of segregation in the Nation's Capital.

6. The continued enactment and enforcement of civil rights laws by states of the United States of America.

7. Working continuously also for the enactment of civil rights laws by the Congress of the United States of America, also with machinery to facilitate their implementation in all the states.

8. The preservation of the principle of separation of church and state, and a free pulpit and pew!

9. The freedom of opinion and expression through the printed page, open discussion, and in formulating policies for church and community.

Universal Military Training

Since our previous action opposing Universal Military Training is in line with General Conference action, 1952, we reaffirm our position on this issue.

Alcohol

1. That the Woman's Division reaffirm its position in support of total abstinence. The General Conference action (*Discipline, 1952,* paragraph 2022) is a full statement of this position.

2. The Woman's Division has been asked by the Board of Temperance to cooperate with it in forthcoming Schools of Alcohol Studies and Christian Action which are to be held during the summer of 1953. The School for Youth will be held at Illinois Wesleyan University, Bloomington, Illinois, June 15-19, and the School for Adults at Cornell College, Mt. Vernon, Iowa, June 29-July 3.

3. The Woman's Division calls the attention of the Board of Temperance to the study for 1953-54 built around the theme, "Alcohol and Christian Responsibility," and urges full cooperation in giving this study a church-wide emphasis.

As one step toward more constructive cooperative church-wide effort in this area of responsibility, the Woman's Division recommends that the Board of Temperance and the Woman's Division work together in formulating plans for initiating and promoting nation-wide regional work conferences on alcohol education in January-February, 1954.

These work conferences should give special support to the practical implementation of the Commitment Sunday program and the Woman's Division study on "Alcohol and Christian Responsibility."

Family Life

We give renewed expression to our concern regarding the effects of mass media of communication such as television, radio, magazines, comics, and movies on public morals, and recommend that there be continuous evaluation of these media. Furthermore, we recommend that there be concerted efforts to correct those social and economic conditions in the community which contribute to crime and immorality.

A very practical suggestion for concerned mothers was made as follows: That the local Society appoint a committee to work with other concerned groups in evaluating television programs for children and report to the Woman's Society. Such evaluation should be made available to young adults and other interested groups.

For suggestions as to the possible use of such an evaluation, see *Activities for 1953-54,* when that leaflet comes from the press in the late spring, and will be available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or Distributing Offices.

Women are urged to cooperate in the plans for the National Conference on Family Life scheduled for October 15-17, 1954.

*Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. Twenty-five cents each.

NATIONAL FAMILY WEEK

May 3-10, 1953

Watch for article in the April issue

An Open Letter to the President of the United States

Mount Vernon, Iowa
January 21, 1953

The President of the United States
The White House
Washington, D. C.

My dear Mr. President

The Woman's Division of Christian Service of the Board of Missions of The Methodist Church, a duly elected administrative and executive body, representing more than one and one-half million Methodist women, wishes to express appreciation for your forthright stand in support of the United Nations. We are deeply conscious that one of the great responsibilities which you assume as you become President of the United States is that of guiding our nation in its efforts to promote, through the United Nations, the cause of peace and justice in the world. In this great task we pledge to you our fullest cooperation.

We have consistently supported the United Nations since its organization in 1945. We believe that it is government's best instrument for peace. We believe, also, that it is imperative that the United States demonstrate its unfaltering support of the United Nations and all of its specialized agencies, both by assuming our full share of financial contribution and by making the United Nations the chief instrument of our foreign policy.

We believe that in Technical Assistance lies one of the greatest opportunities that the world has ever known for helping people to help themselves, to the end that hope may be restored to great sections of mankind that have lost it, and that the economic and social fabric of the world community may be strengthened. We hope to see an increase in the funds made available for this purpose by the United States. We strongly urge that an increasing proportion of these funds be channeled through the United Nations. We urge that utmost care be taken to select personnel for this Technical Assistance program, who will be well trained technically and will have a concern for the people among whom they work.

We believe that this nation under God must reaffirm its faith in fundamental human rights for all people everywhere and that the Universal Declaration of Human Rights must become the standard of practice. As one means toward this end we look to the embodiment by the United Nations of the principles of the Universal Declaration of Human Rights in covenants and to the ratification of these covenants by our government. We, as Christian women, commit ourselves with new determination to work through the channels at our disposal for the realization of this goal. We call upon you, as President of the United States, to use the powers of your high office for the furtherance of this cause.

We pray that God may richly bless you and your administration, and that He may use us, however humble we be, in the realization of His purposes for this world.

Sincerely yours,

Mrs. Frank G. Brooks

President, Woman's Division of Christian Service

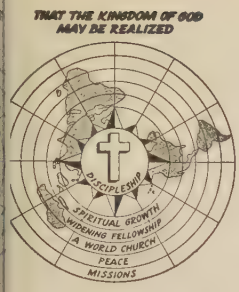


CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation

MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

The Woman's Society and the Total Church

Knowing that the Woman's Society of Christian Service is a part of The Methodist Church and that as such it has a place in the total program of the church, we were interested in the two letters which we are sharing with you this month. "The Letter to the Pastor" points out the importance of working together in the church to see that "The Kingdom of God May Be Realized."

For a number of years some of the Theological Schools of The Methodist Church have had courses which included the work of the Woman's Society of Christian Service. Iliff Theological School in Denver is one of these. Mrs. Edward R. Bartlett has taught the course there as a part of Church Administration which is required of all second-year men.

As a summary for her teaching, Mrs. Bartlett suggested, "What a pastor should expect from a Woman's Society of Christian Service" and "What a Woman's Society should expect from a pastor." One of the men thought that these suggestions should have wider publicity, so we are passing them on to you, hoping that you will share them and help make known the relationship between the Woman's Society of Christian Service and the church.

A LETTER TO THE PASTOR

)ear Pastors of the Louisville Conference:

The executive committee of our Louisville Conference Woman's Society of Christian Service is asking your help. We have been quite concerned over the fact that we have nearly 300 churches in our conference without a Woman's Society or a Wesleyan Service Guild. We have 275 organized Societies, so you see that 50 per cent of our listed churches have no woman's organization in them. If your church or churches come within this group, we earnestly seek your cooperation in helping us to organize a Woman's Society, a Circuit Society, or to find one or more District Members. The enclosed leaflet* tells about District Members. Please read it carefully, for we hope to have a number of such members throughout the conference.

The *Discipline* of our church says that there shall be a Woman's Society of Christian Service in every local church. Pastors who have good working Societies say that they do not know how they would get along without them. If there is anything you do not understand about a Woman's Society, please write me, or contact your district secretary of Promotion. We are very anxious to have our conference 100 per cent organized, and we cannot do it without your help.

As we are going into these special weeks of evangelistic emphasis, I trust that you are making full use of your Woman's Society. The secretary of Spiritual Life should be an active part of your Com-

Continued next page, column 1

WHAT THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE HAS A RIGHT TO EXPECT OF THE PASTOR

1. That he dignify the work of the Society and its importance in the life of the church by public recognition of officers, or program, or scope of the work in the church service or in the church bulletin. (And that he use the correct form of the name, not the initials!)

2. That he have some knowledge of their magazine, current study books, theme for the year, program material.

3. That he turn over to them the names of new church members and other interested persons whom he may discover.

4. That he attend their meetings occasionally.

5. That he cooperate with district and conference officers in organizing new Societies.

WHAT A PASTOR HAS A RIGHT TO EXPECT FROM HIS WOMAN'S SOCIETY OF CHRISTIAN SERVICE

1. A pastor has a right to the assurance that the women in the organization recognize that their first allegiance and loyalty is to the church, not the Society. The Society should be a "feeder" organization for church membership, interesting newcomers and strangers in the church through Woman's Society contacts.

Continued next page, column 2

mission on Membership and Evangelism, and the chairman of the Committee on Membership is interested in new people, in visiting, and in contacting people for the church. Our theme for this quadrennium is, "That the Kingdom of God May Be Realized," with special emphasis on the deepening of our own spiritual lives. As their pastor, you can help your Woman's Society members, and they are more than ready to help you in this evangelistic program of the church.

The Woman's Society of Christian Service wants to thank you for any service that you have rendered for us in the past, and for any that you will render in the future. We also wish to thank all of the faithful wives, for we do not know what we would do without you or them.

Most sincerely yours,

Mrs. Karl E. Rothrock
Secretary of Promotion, Woman's Society of Christian Service, Louisville Conference

* See note, page 27, The Methodist Woman, December, 1952.

2. The pastor should expect the president to be a woman chosen for her devotion to the total program of the church—one who will cooperate with him in his plans for the entire church. He should be consulted before she is elected and may well have some voice in her choosing.

3. A pastor should never have the feeling that the Woman's Society of Christian Service is running in competition with his program.

4. He should expect other types of service from them besides the serving of dinners or the raising of money. Calling, counseling, teaching, and so forth should engage their abilities also.

5. He should expect that money-raising devices or projects be of a type and order that he could approve; and that no such projects be undertaken without his consent and approval.

(Contributed by Mrs. Edward R. Bartlett, Iliff School of Theology, Denver, Colorado)

WORKERS WITH THE MASTER GARDENER

An original program prepared by the Woman's Society of Christian Service, St. Mark's Methodist Church, Rockville Centre, New York, Mrs. Rodney Riker, president, visualizing their year's record

This is a society with a membership of between four and five hundred, and an extensive program; but a Society of any size could use the same type of report, adapting it to its own situation, and making the picture as simple, or as elaborate, as desired.

The church itself was pictured in the center of the background, with a foreground of lawn allowing space for the various additions to the landscape to be put in place. One woman made the statements, while others placed in position the various symbols as they were named and explained.

The first picture shows the way that outlines were indicated for the placing of the various additions: the second, the completed picture.

This is particularly appropriate at a spring or early summer meeting. Also it has significance as placing the church at the center and showing the activities of the Woman's Society in relation to the total church program.

The president used the following general outline, enlarging on the various points as she spoke:

We are stewards to whom God entrusts the bounties of the earth; we should use them to reflect His glory,

iving a good account of our stewardship as workers ith the Master Gardener.

Surprising, to see our church situated in a meadow? Iore surprising still, to see a beautiful garden grow p around it, before our eyes—a garden of Christian ervice.

Starting with a Christ-centered church from which raw inspiration, power, and motivation, see what as been brought into bloom this year.

1. First need in a garden—POOL—water gives ourishment and growth. We place in center a pool o represent our PROGRAM, reflecting in its waters he beauty of all our work.

2. Close by church, CHRISTIAN SOCIAL RE-ATIONS has placed a wide-spreading ELM TREE -some branches extending toward church, others ut into community and beyond.

(Details of work done locally in church, and in community—nation—world-wide)

3. A FOUNTAIN keeps water deep and pure—epresents MISSIONARY EDUCATION AND ERVICE—the free-flowing of ourselves, our serv-ce, and our gifts.

(Details of study courses)

4. A fruitful APPLE TREE, shedding fragrance nd beauty over garden—SPIRITUAL LIFE.

(Devotions at meetings—Worship Centers—Prayer Groups—Day Apart—Bookshelf)

5. A sturdy OAK TREE. FINANCES. Some ranches toward church (state contribution to local hurch). Other branches stretch outward about the same distance—same amount. We see money transformed into service and spiritual values.

6-19. FLOWERS, singly and in groups. YOUTH WORK, CHILDREN'S WORK, STUDENT WORK, SUPPLY COMMITTEE, PUBLICITY, STATUS OF WOMEN, EDITOR, SUNSHINE CHAIRMAN, et cetera.

20. BIRD—MUSIC CHAIRMAN.

21. BENCH — HOSPITALITY COMMITTEE and group serving tea after meetings.

22. BOOK on BENCH—SECRETARY OF LITERATURE AND PUBLICATIONS.

(Supplied literature table — Ordered materials needed by members — Subscriptions to The Methodist Woman and World Outlook)

23. STEPPINGSTONES of the path — Names of CIRCLES.

24. Extension of PATH—MEMBERSHIP COMMITTEE. (35 new members within year)

25. WHEELBARROW holding gardening tools—represents the OFFICERS steadily tending the garden for the year.

26. RAINBOW—placed by president, signifying HOPES, DREAMS, PLANS for future. As garden expands, trust it will grow ever nearer the church, with its center in God.

Gardening is work which is never completed. Once the garden has bloomed, start thinking of next season —fertilizing, cultivating, planning, and planting all over again.

So—look ahead to the new year.

Financial Promotion

The Kansas Conference is using with good results a Financial Guide Post to promote finances. This is their third year for this method of approach, with changes made in the goals, each year. Mrs. S. H. Shawger, conference treasurer, in her letter to local treasurers accompanying the Guide Post, says in part:

". . . During the coming quadrennium our symbol is to be a compass with the cross and Christian Discipleship at its center. We, as Societies, are going to be watching our compass carefully in order that we may be progressing in the right direction.

"When we are traveling a compass is a very important possession, but we also need signs along the highway to tell us where we are going. So this year in our financial program we are going to travel the King's Highway: our symbol will be the FINANCIAL GUIDE POST. You, as treasurer, are the guide, and it is your responsibility to see that your group does not bypass the King's Highway—we do not want any detours.

"As you meet a guide you might color the board, put a star on it, or check it. One thing is asked of you—that you present this to your Society at least once each quarter and try to meet all the guides. May you and your Society be truly blest as we travel the King's Highway together."

KANSAS CONFERENCE WOMAN'S SOCIETY OF CHRISTIAN SERVIC AND WESLEYAN SERVICE GUILD

Financial Guide Posts

on the

King's Highway

(No detours—Road paved with faith, prayers, service and gifts)

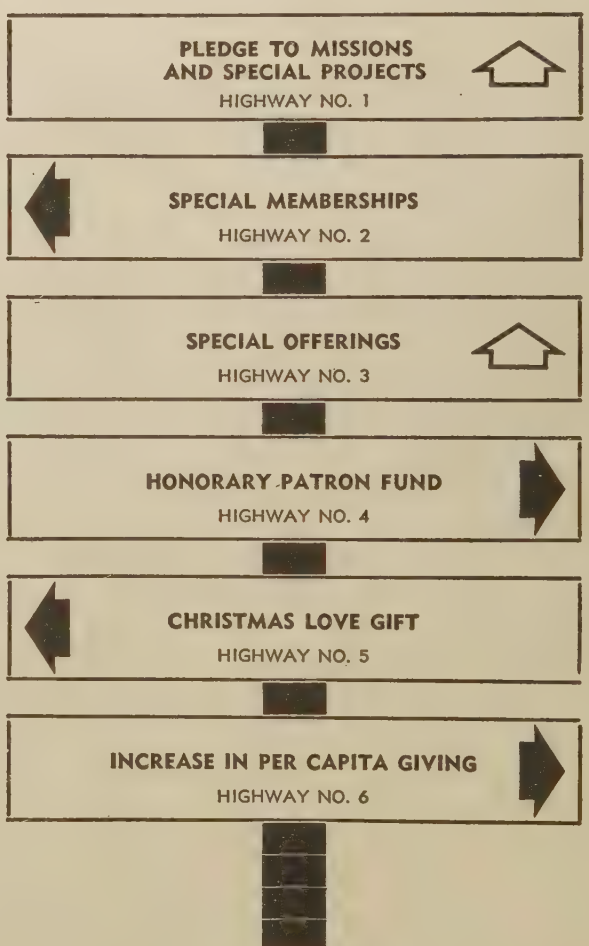
Guide—Local Treasurer

Counselor_____District Treasurer

Enroute—Projects on Home Field and 27 Foreign Countries

Purpose—TO PROCLAIM THE GOOD NEWS

GUIDE POSTS



THIS IS IN **THINE** HAND
THAT THE KINGDOM OF GOD MAY BE REALIZED

SPRING ISSUE

WORLD FRIENDSHIP BULLETIN

EDITED BY RUBY VAN HOOSER

Secretary of Children's Work

Methodist Prints

TO NAVAJO BOYS AND GIRLS FAMILIAR WITH THE CARE OF SHEEP, THE STORY OF THE GOOD SHEPHERD HAS A SPECIAL ATTRACTION AND INTEREST

FOR CHILDREN'S WORK

CHILDREN WILL LEARN OF CHRISTIAN ADVENTURES IN SERVICE DURING THE SPRING QUARTER

AMONG THE AMERICAN INDIANS

DURING the months of April and May, junior boys and girls in many Methodist church schools using the Closely Graded Courses will discover some of the far-reaching ventures of loving service in which their church is engaged both at home and abroad. As children study the missionary emphasis, "American Indians and Human Rights," they will learn of the varied ways in which Christian leaders are at work today among the American Indians, helping the people to achieve the basic privileges which all citizens should enjoy.

Reaching Navajo Children

Among the 65,000 Indians who live on the dry and barren Navajo Reservation, less than one half of the boys and girls of school age are in school. To meet this need for education and for Christian training, the Navajo Methodist Mission School at Farmington, New Mexico, opens its doors to 185 children and young people on a beautiful tree-shaded campus.

The school reaches out also to minister to others among the hundreds of Navajo children for whom no school is available. "This extension program," says Dr. Willard P. Bass, the superintendent, "includes a community center, and boarding school for over fifty pupils at Bisti; health clinic services at four reservation centers; vacation church schools at numerous points; and on the campus a summer school for children kept home to herd sheep during the regular school term.

"As for results," continues Dr. Bass, "we see former pupils who received only a few years of grade-school education serving as leaders among their people, making better homes, encouraging their children to go to school and to be Christians. We see others who have received more schooling serving in many capacities. We see some twenty others of our graduates now attending schools of higher learning preparing to be teachers, preachers, doctors, missionaries, and skilled workers. Surely when we see such results of our work, we can say with conviction, 'It pays.' "

ON THE CONTINENT OF AFRICA

In trying to meet the wide-spread needs on the continent of Africa, The Methodist Church is engaged in a task of growing significance. In the fields of medicine, agriculture, education, and evangelism outstanding work is being carried on by missionaries and African leaders alike. During the spring quarter many juniors in Methodist church schools will become acquainted with Christian adventures in Angola, Belgian Congo, Liberia, Mozambique, and Southern Rhodesia, and will learn of ways in which they may have some share in the work of their church in these countries.

Going to School in Portuguese East Africa

Among the institutions that are crowded with boys and girls eager to learn is the Hartzell School in Gikuki, Mozambique. One of the missionary teachers, Miss Ruth Northcott, writes as follows about the school in which she serves:

"The school is situated right on the edge of Inhambane Bay. That means that the fathers of our boys and girls are fishermen, and many of the boys help their fathers with the fishing nets and traps, when they are not in school. If a boy is sleepy in school, it may be because he has been out all night fishing with his father and other men.

"Coconut trees are one source of the country's wealth, and they meet many needs of Hartzell pupils. The trees make the posts for our bathing enclosure. They also bear fruit which is a good food, and one that is available all the year round. After sleeping under coconut rafters and coconut thatched roofs, the school children awaken ready for the work of a new day.

"In Portuguese East Africa, boys and girls begin to go to school when they are seven years old. They go to school only a half day, for there are so many children that some go to school in the morning, others in the afternoon, and still others, at night from 5:30 until 8 o'clock. All have handwork classes at other times.

"Handwork means sewing for everybody. The boys learn to make their own shirts and other garments. The girls begin by making baby clothes, then clothes for themselves. The boys may learn carpentry. The girls love their cooking and laundry classes as well as the pottery and basket making.

"The classwork must all be done in Portuguese, since that is the official language of this country. Don't you think these boys and girls are very clever to do all of their arithmetic, reading, history, geography, and science in a foreign tongue? At home they speak Tsonga or Tswa, or the Chopi language.

"The most important class of all," concludes Miss Northcott, "comes the last hour of the morning, and of the afternoon, and night session. It is the Bible class. The children love the Bible stories and sometimes dramatize them in a way they never forget. Once a week the Bible hour becomes a prayer meeting, and the boys and girls learn to talk with their heavenly Father. When they really feel that they are ready, they begin to prepare for church membership. Thus the work of the school goes forward day after day."

PLANNING FOR CHILDREN IN THE LOCAL CHURCH

ROUND THE WORLD [1]

Our thoughts go round the world
To children everywhere;
So much of joy is ours, O God,
Help us to love and share.

This world, our home, is big,
But not too big to be
A place where friendliness, dear God,
Makes us one family.

—Jessie Eleanor Moore

MISSIONARY UNITS IN THE SPRING QUARTER

To church-school leaders who are concerned that e children whom they teach should have growing periences in Christian friendship with boys and rls in this country and in countries overseas, the ring quarter offers many opportunities. During pril and May in churches using the Closely Graded ourses, junior children will take part in the study missionary units. At the same time additional ssions should be planned in connection with these its of work.

In both the Sunday church school and in additional sessions, the current missionary emphases will e stressed. The following materials will be used:

1. *Missionary Units in the Closely Graded Courses: For Juniors:* "The Church Cares for Children," ourse IV, Part 3. "The Church and a Fair Chance r All," Course V, Part 3. "The Church at Work round the World," Course VI, Part 3.

2. *Missionary Units for Additional Sessions During the Spring Quarter:*

*For Juniors: Making Friends in Africa,** by Mildred Magnuson. 50 cents. *Or*

*Yakima Boy,** by Grace W. McGavran. $1.25. se with this, *A Junior Teacher's Guide on American ndians and Human Rights,** by Emily Ellis. 50 ents.

For Juniors meeting once a week throughout the ear, the unit, "The American Indian and The Methdist Church" should be used. It is found in *Child uidance in Christian Living,* May, 1953.

3. *The Group Graded Lessons do not contain missionary units* during the spring quarter. However, he session plans of the regular units will include ccasions for friendly service.

SHARING WITH WORLD FRIENDS

When children in Sunday school bring offerings for Vorld Service and, in additional sessions, to the hildren's Service Fund, they are helping their church carry on its activities in many countries. They may also wish to help in some of these special ways.

For Children's Needs in Korea

In the crowded refugee city of Pusan, Korea, Miss Mollie E. Townsend and her co-workers in the Christian Social Center are carrying on a kindergarten, a children's clinic and milk station, and classes for boys and girls who cannot go to school.

Send gifts of $3.00, $5.00 or more for supplies for work with children in Pusan through the regular channels for Miss Mollie E. Townsend. These gifts and the ones that follow, unless otherwise indicated, should be sent as *Cash for Supply Work* by the treasurer of the Woman's Society of Christian Service.

For Children in Africa

In schools and churches, in hospitals and clinics, missionaries and African leaders are helping boys and girls to lead richer and fuller lives.

Send gifts of $5.00 or more through the treasurer of the Woman's Society of Christian Service for work with children in Africa for the following missionaries: Miss Ruth E. Northcott, Inhambane, Portuguese East Africa; Miss Alice Whitney, R.N., Nyadiri, Southern Rhodesia; Miss Lorena Kelly, Lodja, Congo Belge, Africa; Miss Sallie Lewis Browne, Methodist Mission, Monrovia, Liberia; Miss Violet Crandall, Quessua, Malange, Angola, Africa.

For Workers Among American Indians

Methodist home missionaries and deaconesses at work in many parts of the United States need varied supplies for their activities among Indian children.

Send gifts of $3.00, $5.00 or more through the treasurer of the Woman's Society for supplies for these workers: Rev. Willard P. Bass, Navajo Methodist Mission School, Farmington, New Mexico; Mr. and Mrs. James W. Turner, Dulac, Louisiana; Mrs. Charles W. Browne, Washburn, Wisconsin.

In Countries of Asia and Europe

Children in India and Pakistan as well as Korea need food, clothing, and medicine. In certain parts of Europe boys and girls are also in need of help.

Send gifts of money for food, clothing, and medicine directly to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y. Five dollars will take care of a child in Korea for one month.

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[1] Words from *Bible Stories for Children.* Copyright, The Pilgrim Press. Used by permission.

* These materials may be ordered from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

THE DULAC INDIAN MISSION

Eighteen miles below Houma, in the bayou section of Louisiana, the Dulac Indian Mission is reaching out to serve some hundreds of people of predominantly Indian descent with the ministry of the Christian church. A permanent school building, erected on Indian Point, is also used as a community center and as a home for the workers. From Mr. and Mrs. James W. Turner, who are now in charge of the work, has come a report describing some of the activities that were in progress during their first months of service at the mission. Mr. Turner writes.

"In August, 1951, my wife and I were welcomed and immediately made to feel at home by the wonderful group at the MacDonell Methodist Center in Houma. They did a great deal to make the first few days here much easier.

"The first big job was moving into our new home. But we had many other things to do before school opened—twelve days after we arrived. We had to take an inventory of the school property, sort and unpack a large number of boxes of supplies, have a clothing sale, and meet the people of the community. As soon as school opened we saw the need for a third room; therefore, we erected a wall in the east school room to make two rooms, one for the first grade and one for the upper grades. Miss Wilhelmina Hooper was, of course, a great help to us in getting acquainted with both our work and the people. Without her, our work here would even yet be well-nigh impossible.

"Through this school year we found it necessary to transport about fifteen school children each day. At first this presented a problem. However, the MacDonell School suggested that we borrow their carry-all during each week for this purpose. That was truly a blessing! This arrangement was continued until March when we got our own new carry-all. We also added other new equipment. The first was the furniture for the first-grade room, built by a member of the MacDonell staff. Other things include a drinking fountain, chain swings, a used sewing machine, and a garage storeroom. Among the pieces of work to be accomplished in the near future are the laying of the asphalt-tile for the floors of the school, painting the entire interior, and adding a few inside and outside lights.

"We are now making regular visits to the homes of the people whom we serve. The visits have brought good results, and have increased interest in all phases of the work of the mission and the church as well.

"Plans for the summer include a work camp, during which we hope to paint the entire interior of the school. A vacation church school will also be held.

"We are in the midst of outlining the work of the nurse for the coming months. There is much that she can do for the Indian people that we cannot, and we are happy that she is to work among us.

"This year has been one of becoming acquainted with our work, and equipping the physical plant. Next year we hope to branch out into new areas to meet more of the community needs." *Adapted*

ADDITIONAL SESSIONS FOR JUNIORS DURING APRIL AND MAY

1. If your church uses the *Closely Graded Courses,* have the children's workers arranged to have additional sessions for the missionary education of juniors during April and May?

2. Have teachers been secured and materials ordered?

READING BOOKS—MAPS—PICTURES

*Mpengo of the Congo,** by Grace W. McGavran. Primary reading book on Africa. $1.25.

*The Gray Eyes Family,** by Edith J. Agnew. Primary reading book on home missions emphasis. $1.25.

*Kembo, a Little Girl of Africa,** by Winifred E. Barnard and Elsie Anna Wood. 50 cents.

*Nyanga's Two Villages,** by Esma Rideout Booth. Junior reading book on Africa. $1.25.

*Yakima Boy,** by Grace W. McGavran. Junior reading book on home missions emphasis. $1.25.

MAPS AND PICTURES

*Political Map of Africa,** by Louise E. Jefferson. 5 colors. Size 24½ x 31 inches. 50 cents.

*Picture Map of Africa,** by Lloyd Coe. 38 x 50 inches. Insert sheet. 75 cents.

*Picture Map of the United States,** 50 x 38 inches. Insert sheet. 75 cents.

*Indians of the U. S. A.,** by Louise E. Jefferson. 6 colors. 34½ x 22½ inches. 50 cents.

Illustrated Folder: When Children Give, 1952-53. Single copy, 15 cents; in dozen lots, 8 cents each.

STORY PAPERS[1]

Pictures and Stories. For primary children, January and May, 1953. 20 cents per quarter.

Trails for Juniors, January and May, 1953. 2 cents per quarter.

Child Guidance in Christian Living (for leaders) January and May, 1953, will contain articles, information, and pictures, respectively, on "Africa" and "American Indians and Human Rights," 38 cents per quarter.

[1] Order from The Methodist Publishing House serving your territory.

* These materials may be ordered from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

WESLEYAN SERVICE GUILD NEWSLETTER

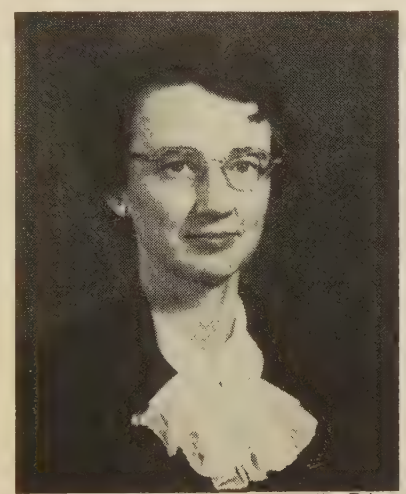
LILLIAN A. JOHNSON, *Secretary*

New Jurisdiction Guild Secretary

Miss Margaret Peacock

Miss Margaret Alice Peacock, 1 Garner Avenue, Buffalo 12, ew York, is the new secretary of e Wesleyan Service Guild of rtheastern Jurisdiction. She is teacher in the public schools of ffalo, holding the degrees of chelor of Science and Master of ts from the University of Buffalo. iss Peacock has a wide experience the field of church work. In her al church she has been the surintendent of the Primary Dertment for seventeen years, chairan of the Board of Education for e years, and chairman of the mmittee on Membership and vangelism for the past five years. e also has been president of the siness and Professional Women's ub of Buffalo and Erie County uncil of Churches. In Genesee nference she is a member of Chilen's Division of the Board of ducation, and was serving as the ry capable conference secretary the Wesyelan Service Guild when e was elected to her new office. e congratulate Northeastern Judiction on her election, and offer r prayers and sincere best wishes to Margaret as she undertakes this work.

Miss Peacock is the successor to Miss Eleanor P. Clarkson, who has been the jurisdiction secretary for the past four years, and who led the jurisdiction Guilds in many outstanding and creative activities during her term of service. We shall be hearing more of Eleanor in Guild work, for she is vitally interested in it, not only because of the Guild itself, but because of her present position as Assistant Treasurer of the Division of World Missions of the Board of Missions, to which she was elected at the Organizational Meeting in September.



Methodist Prints

Miss Eleanor Clarkson

A Guild National United Nations Seminar will be held in New York City, April 6 and 7 under the direction of the Department of Christian Social Relations and Local Church Activities. Write to the Guild office immediately for information and registration blanks, if you would like to attend.

Program for Retreats

Those who attended the National Retreat at Aldersgate Camp have been urging Guilds to have Weekend Retreats, either for local units or for district or conference Guilds. If you are planning one, we suggest these cautionary measures:

1. Choose your leaders with great care. The Aldersgate Retreat was a truly spiritual experience because the leadership was so fine. It takes great spiritual strength, coupled with planning, study, and experience to conduct retreats. For this reason, we suggest that they be held on district or conference levels so that you may obtain the best leadership possible.

2. Be sure to have at least forty-eight hours for your Weekend Retreat. You cannot get into the true spirit of the retreat in a very short time.

3. Make sure that those who attend understand that a retreat is a "time apart" for the purpose of bringing "selves" into a unity of body, mind, and spirit so that we may find God. Absolutely no committee meetings or other planning or business sessions should be held during the weekend.

4. Be sure to use *"Be Ye Therefore Perfect,"* a booklet of plans for a retreat written by Pearl Hall available at Literature Headquarters* (price, 30 cents). Mrs. Hall and her husband, Mr. Francis Hall, were the leaders of the National Retreat at Aldersgate. There is a suggested schedule for the retreat in *"Be Ye Therefore Perfect."* We are including an adapted one that was used at Aldersgate Camp.

* Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

PROGRAM PLANNING

A SKIT

JANE: You know, girls, I enjoyed our Guild meetings this year.

BETTY: So have I, and I didn't miss one meeting. That's a record for me with so many activities all the time.

MARY: The Committee on Program really kept us guessing. You never knew just what kind of program to expect.

JANE: Each member of the Guild helped with at least one program.

MAE: Did you realize that we had only one speaker this year?—A missionary from Africa.

JANE: The committee always seemed to have materials to work with, too.

BETTY: Remember when the chairman asked the Guild to vote a sum of money for purchasing supplementary materials?

JANE: Yes. It wasn't much money either, but see how it helped.

MAE: We had lots of interesting articles from THE METHODIST WOMAN and WORLD OUTLOOK.

MARY: Seems as if everyone is reading those magazines, now. Ardelle told me our Guild is 100 per cent in subscriptions for the first time.

MAE: I suppose the papers always have printed articles about missions and human rights and all, but I must have skipped them. Since the Committee on Program suggested that we look for news, I see something very important in the papers and magazines almost every day. Listen to what I found today (*reads article on human rights from current periodical*). Talk about human rights!

MARY: Say, have you read any of the study books, Betty? You know I started reading the books about Africa and just couldn't stop.

BETTY: That's what happened to me. One Sunday I started to read *Cry, the Beloved Country*, and just couldn't go to bed until I had finished it. Now I can't wait to read *African Heritage*. It is hard to believe there is such a difference between city and country life in Africa.

MARY: Weren't you proud of the treasurer's report? Our Guild gave more to missions than ever before.

BETTY: I think the members gave more because they felt a personal interest in the work. That bright-colored map of Africa with the mission stations marked and the stories of the workers helped me to see how much we Christians really are doing. I was glad to give.

MAE: Beth says we have forty-four members now. That's an increase of twelve.

BETTY: Do you remember that lesson we had the first meeting in the fall when Irene told us the theme for the year, "Proclaim the Good News," and then read from Mark 16:15, "Go into all the world and preach the gospel to the whole creation." [1]

MARY: Guess most of the girls felt that we really had not tried very hard to get new members for the Guild. We did work after that inspirational meeting—twelve new ones.

JANE: I suppose everyone read all of the Gospel of Mark to see how Jesus sent His disciples out to proclaim the good news.

MAE: That was just a beginning for me. Betty let me read her book, *Toward Understanding the Bible*, and I have been studying the Bible ever since. Those discussion groups were good. I hope we have them next year.

JANE: Speaking about next year—I'm going to call Irene right now and get some pointers on planning a good program. It is a responsibility to be program chairman. (*Goes to phone and dials. Irene enters on the other side of the room and picks up a telephone.*) Hello, Irene. A group of us are together at Mary's tonight hemming towels for the Allen High School at Asheville, North Carolina. We have been talking about the interesting Guild programs we had this year. You know, I am program chairman for next year, and I am wondering how you went about it to plan such good programs.

IRENE: Well, there really isn't any big secret or magic formula. The girls on the committee met at my house after everyone had had an opportunity to study the Program Booklet. First, we discussed the purpose of the Guild, and then we studied and discussed the "Ten Commandments of Program Building" which are printed in the Program Book. Do you know those "Ten Commandments"?

JANE: No, I don't.

IRENE: We felt they were very important as a guide in planning the year's work. Let me read them. (*Reads the "Ten Commandments"*)

JANE: Now I can see where you got your suggestions.

IRENE: Yes, my committee felt the program booklet was full of good, usuable materials. Of course we couldn't use all the suggestions but we did follow the outline and tried to accomplish the purpose listed for each program. It was lots of work, but we enjoyed it.

JANE: I'd often heard that the program chairman had to do most of the work herself, but that didn't seem to be true this year.

IRENE: No, I surely didn't. That first evening we met together, we decided which committees would be responsible for the different programs. Then we decided what kind of program would be suitable for each time. We even listed the names of the leaders for each month.

JANE: Wasn't it necessary to make lots of changes?

IRENE: It is surprising how few changes we had to make. Women usually say Yes when asked to help with a program, if approached before they have too many other activities lined up. We always told them just what kind of program was desired, and furnished the materials.

[1] *The Revised Standard Version of the New Testament*. Used by permission of the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A.

JANE: You really made it easy or the girls to take part.

IRENE: Yes, one of our aims was o get every girl to help with at ast one program.

JANE: Thank you just ever so uch, Irene, for all the good sug-stions.

IRENE: Good luck to you in your program planning. Call me if I can be of any further help.

JANE: You'll be hearing from me, no doubt, for we are anxious to have another good Guild year. Good-by. (*Exit Irene. The other girls decide it is late and time to go, so exit hurriedly.*)

Letter from Miss Nowlin

EAR MEMBERS OF WESLEYAN ERVICE GUILD:

I've just had four delightful days n Japan, while my ship loaded argo. I spent a thrilling morning t Ai Kei Gakuen in Tokyo and ished every one of you could have een with me.

It was a bright, sunshiny day, ollowing a night of cold, drizzly ain. The sun made the moisture listen on the tall, graceful deodar Himalayan cedar) tree that is by ne building called "House of Love." t flooded Mildred Anne Paine's ving room, where a festive bou-uet of scarlet carnations, white nd yellow chrysanthemums were pped by an Easter lily. This was gift to Miss Bessie Oliver, English eacher of the Ai Kei Gakuen staff. he had coached a member of their oys' Club for an oratorial contest nd he won first place; he received othing but sent flowers to Miss liver.

Mildred Anne Paine has been ack from furlough three weeks, nd she is encouraged over the rowth of the work during the past ear.

Four of her splendid Japanese taff of eleven visited with me, and was happy to share some of the hocolates that had been given me. merican chocolates taste "out of his world" when you eat them in dachi Ward, the poorest ward in okyo.

It was such a joy to see Nishida-an, the lovely senior staff member, or whom, along with the others, e prayed so anxiously during the angerous wartime. "Nightingale" as the same radiancy she always as had, as she helps men and omen, boys and girls to find God in Adachi Ward. When I left, she gathered a fragrant little bunch of violets from the yard. I accepted it in behalf of all of you, whom I told her I represented.

When they served a bright red apple before lunch, I saw how useful are the good fruit knives sent them by Kansas District Guilds.

Round-faced Miss Suzuki manages the Sunday school, to which so many more children want to come than there's room for! They charge 35 cents a year and admission is by season ticket. The money helps buy Sunday school supplies. Attendance is always good for they want to get their money's worth. The 800 Sunday school pupils meet in four shifts—the last group of youth in the evening.

The young man and young woman in charge of their good youth program of clubs and classes are just the kind that young people like. The three Japanese women staff members I met are graduates of Tokyo Woman's Christian College, where our Woman's Division of Christian Service missionary is Marie Adams of Indiana and formerly of Peking.

I hope each of you will read *Windows for the Crown Prince*, by Elizabeth Gray Vining. It is such a good picture of postwar Japan, fascinatingly written.

As we pray for Mildred Anne Paine and her staff and for Japan, which is courageously trying to overcome both military and economic defeat and insidious communist infiltration trying to "bore from within," may God use us all in bringing in His Kingdom.

Yours in His joyous service,

MABEL RUTH NOWLIN

RETREAT SCHEDULE

Saturday	
6:30 A.M.	Rising (silence)
7:00-7:30	Personal devotions
7:30-8:00	Morning worship
8:00	Breakfast (silent with reading; silence ends after breakfast)
9:00	Meeting: meditation guided by the leader
10:00-11:30	Work period
12:00-12:30	Intercession
1:00	Lunch (silent with reading)
Afternoon	Free time for reading, conferences with the directors, walks (a time of quiet, though not strict silence)
3:45	Tea with music
4:30	Meeting: second meditation
5:30	Personal devotions for those who desire
6:00	Dinner (silent with reading; overnight silence begins and will continue through breakfast)
7:30-8:00	Hymn sing
8:00	Meeting: third meditation
9:30	Evening worship
10:00	Retire to rooms
Sunday	
7:00 A.M.	Rising (silence continues)
7:30-8:00	Morning worship
8:00	Breakfast (silent with reading; silence ends after breakfast)
9:00	Meeting, fourth meditation
9:30-11:00	Silent period for devotional reading and meditation
11:00-12:00	Hymn sing and corporate prayer
12:00	Lunch (silent with reading)
1:30	Meeting
2:30-4:00	Closing consecration service

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

As of Old, Christ Calls

LAST JULY while many of us were taking part in Schools of Missions and Christian Service, a meeting which has significance for each of us was being held in the small, remote but beautiful village of Willingen, Germany. Like the little town of Bethlehem of Judea, Willingen sprang suddenly into prominence. As soon as the International Missionary Council with two hundred representatives from forty-eight different countries convened to explore together the nature of the missionary task in the twentieth century and to plan for concerted Christian action, the Christian world centered its attention there.

The delegation recognized that today we face a world in which other faiths of revolutionary power "have won swift and sweeping triumphs, and which present to the Christian missionary movement a challenge more searching than any it has faced since the rise of Islam." They were aware of the increasing strength of nationalism, which in some areas has resulted in shrinking opportunities for Christian missions and in others has called for a change in the traditional pattern of missionary service. They experienced a deep anxiety as they realized how the churches in every country were "bogged down," dug in to defensive positions.

Perhaps it was from the plea of Bishop Newbigin that the Church should fill the word "missionary" with its original meaning, that it should no longer be "bogged down" but move forward upon the road of God's unfolding purpose taking the gospel to the peoples of the world at home and abroad, that the term "mobility" came into such wide use.

Remembering that the call of God to his Church remains unchanged, a demand went out from the whole conference for a greater mobility in the missionary enterprise. They realized that if the Church is to be mobile it must have power.

The Division of Foreign Missions of the National Council of the Churches of Christ in the United States of America meeting in Denver felt there were two questions for which answers must be sought, namely, what practical questions must be faced as a result of the fellowship and findings of the Willingen conference? And what are the most effective steps for putting these policies into effect? Willingen,

"Every Area a Mission Field"
"Every Church a Mission"
"Every Christian a Missionary"

they said, must be "the *beginning* of a great new missionary impetus and outreach," therefore the preliminary papers developed the three major affirmations of the Willingen conference.

These affirmations are:

1. "We are convinced that God is guiding His Church in every land to a new understanding of its *function* in the world. This centers in the call to Mission and Unity.

2. "We are convinced that the call to mission requires a greater *outreach* in the life of the church and the missionary organization.

3. "We are convinced that the call to unity requires that *we act together* if we hope to discharge this larger missionary obligation."

The words in the box appeared on the printed program following the slogan, "Christ Calls to Mission and Unity: What Must the Churches Do?"

One thing that your church—your society—can do is to get your Woman's Society of Christian Service conference secretary of Missionary Education to a Conference of Missions at Buck Hill Falls, April 19-23, inclusive, planned by the Woman's Division. Then invite her to share with you as fully as she can in conference, district, and local meetings the insights and information which have come to her during those days. There is something more. Our spiritual lives must be enriched. We must betake ourselves to a devotional study of the Bible individually and in groups and let prayer become a deeper reality, if we are to win the unreached millions in every part of the world.

WESLEY COMMEMORATION

The quarter-millennial commemoration of the birth of John Wesley will be observed in the spring of 1953 by Methodists of many nations. One of the principal events will be an Aldersgate program at Bristol, England, on May 24. Under the auspices of the World Methodist Council, a party will leave this country on April 29 and return on June 11.

This party will go first to visit Paris, Brussels, and Switzerland. Four days will be spent in London, visiting numerous Methodist shrines, before proceeding to Bristol to attend the Bristol Commemoration. The Lake District, Scotland, Epworth, Oxford, the Shakespeare Country, Stonehenge, and other famous places will be visited.

Places on this tour are limited because of travel congestion. Methodists who are interested should write immediately for information to Dr. Elmer T. Clark, secretary of the World Methodist Council, Lake Junaluska, North Carolina, or to Methodist Tours, c/o Thomas Cook & Son, 587 Fifth Avenue, New York 17, N. Y.

It Makes Us Feel Good When We Help Other People

By LOUISA R. SHOTWELL,

Associate Secretary, Division of Home Missions, National Council of Churches

LLA MAE CASUSE, Navajo Indian student, looked thoughtfully at the blackboard. 'Write a story," she read, "about March of Dimes at Intermoun- n."

Now stories are fine when you get m written, but as a great many rteen-year-olds and even people ice fourteen will tell you, they not easy to write. Especially they hard for boys and girls e Ella Mae, who just a few short nths before had never been to ool at all and didn't even under- nd English. But when you really nt to learn, you learn fast; and a Mae loved the March of mes. She picked up her pencil d began to write in a round, care- hand:

Boys and girls, we did a good job. We e over forty dollars to the March of nes. The money will help other boys l girls to get well. The boys and girls sick and couldn't walk or use their s. It makes us feel good when we p other people."

Ella Mae is one of 2,300 students the largest coeducational board- school in the world, Intermoun- n Indian School in Brigham City, ah. The students are all Navajo dians whose homes are one-room gans on the Navajo Reservation Arizona, New Mexico, and south- Utah. A few have gone for a ar or two to a government or ssion school; but even though ey are now in their teens, for most them there have never been any ools to go to. Because their milies speak Navajo, so do they. The government opened Inter- ountain in January, 1950, and vited the Division of Home Mis- ons of the National Council of urches to send them a minister direct religious activities for ose students who indicated Prot- tant preference. When Rev. Ar- ur Gillespie arrived, he found that er a thousand of the students ose to come to his Protestant nday services and to his church hool class on Thursday afternoon, d he saw that he needed help. He talked with the ministers of the Council of Churches in Ogden, twenty miles away, and he broadcast an appeal over the radio. The result was that forty-eight church people volunteered to come once a week to be trained and to teach classes.

Today, in addition to his volunteers, Mr. Gillespie has three regular assistants. One is Mary Gillespie, his wife, a graduate of Wooster College and Oberlin Conservatory of Music. Her choir of fifty Navajo students sings for every church service. Another is Rev. Augusta Jackley, a woman minister with special training in religious education. The third is a Navajo housemother in one of the dormitories, Mrs. Rose Narcissa Patrick, and she is the all-important interpreter.

The teachers in the school are interested in relating the religious program to the work they do in the classroom. One of them puts it this way: "Every time we teach a student how to behave—to tell the truth, to be industrious and responsible and kind and loving—we are teaching him a way of life, actually the Christian way of life. But your religious training goes deeper; it helps the child to develop a set of values and a faith that give real meaning to everything he learns from us."

In addition to the work at Intermountain, the National Council of Churches conducts religious activities in twelve other government Indian boarding schools: in Oregon, California, Arizona, New Mexico, three in Oklahoma; in Kansas, South Dakota, and Minnesota—and one of them is in Alaska.

The National Council's Division of Home Missions conducts all this work by a special arrangement with twenty-three denominations, one of which is The Methodist Church. All the churches with a particular interest in Indians give money through their mission boards to make this united ministry possible. An equally important source of support is a share of offerings on the World Day of Prayer, the first Friday in Lent, sponsored by the National Council's General Department of United Church Women.

So it is that boys and girls and men and women have a share with church people of many denominations in this work. Methodist youth are making the Christian gospel a living reality to Indian students of many tribes across the country as they give to the Methodist Youth Fund. As Ella Mae Casuse wrote in her story, "It makes us feel good when we help other people." It does make us feel good, but this is not the only reason for giving. The needs of these and other peoples cause us to share our gifts and ourselves. A desire to express Christian stewardship and to spread the message of the Christian gospel around the world impels many Methodists to participate in the Methodist Youth Fund.

Note: This article appears also in the March, 1953, issue of *Roundtable*.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

SUMMER SERVICE PROJECTS

By MRS. DAVID CATHCART, *Southeastern Jurisdiction Secretary of Student Work*

Each year an increasing number of young people are accepting the challenge to invest a summer in a rewarding avenue of service—a Methodist Work Camp. Perhaps there is a student in your church who could share in a Work Camp next summer. There will be opportunities in the following projects: Cuba, Mexico, and Drama Work Camp in Europe (apply to Dr. Harvey Brown, Box 871, Nashville, Tennessee, for these); Rio Grande Valley—Pharr, Texas; Oklahoma—Bunch, Oklahoma; New York, Chicago, Migrant Workers in California, Nebraska—near Lincoln, Nebraska; Kentucky—Pamderly Community, near Central City, Kentucky (apply to Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, N. Y., for these).

A Methodist Work Camp in Cuba

By LAWRENCE A. V. RAFIELD,

A Student at the University of Miami

In the spring of 1949, I volunteered for the Methodist Work Camp in Cuba. There were several reasons for doing this. I wished to spend my summer productively but not in school. I wanted to offer my services for a worth-while cause and learn as much as possible in the process. Long before returning home I discovered that I had made the best possible choice.

There were eight American students, representing as many schools and seven states, in our group. The missionaries in charge were the Rev. Mr. and Mrs. John E. Stroud, who had been working in the Mayari Circuit, Mayari, Cuba, for six years. The churches at each point in the circuit were well organized. We thought we were going to donate our services and limited knowledge to the Cuban people for two months. Very soon after our arrival we found how wrong this supposition was!

The people needed help but they were looking for help in finding ways to help themselves, not charity. They repaid us a thousandfold for our services, not with money or produce, but with a renewed faith in God and mankind.

The situation offered us an opportunity to render our services in a place where they were greatly needed and were equally appreciated. It afforded us an adventure into a strange land and culture, and it offered a most fertile field for participation in a Christian experience which is not often paralleled.

Each student was assigned to a specific task. Two other boys and I were to help establish the church in the Quayabo-Colorado area. Since most of our work was manual labor, we formed the nucleus of the working parties and in this way showed them the dignity of labor.

It would have been easy enough for us to have donated some money and sent it to Cuba, but it was a far greater thing to spend a summer there working and playing in a true Christian way. It was difficult for the natives to understand why we, as educated people, were willing to leave our comfortable homes full of modern conveniences and come to their poverty-stricken land and do physical work, without monetary remuneration. We actively demonstrated our Christian faith by working together with them for their good. It was quite an experience to work side by side with a man old enough to be my father on a project that would have no actual reward for him but would be of great benefit to the youth of his community.

Our first experience with road construction began when we started on the proposed road to Piedra Gorda. This community is situated about two and a half miles from the main road. The old road was scarcely wide enough for a pair of oxen, much less an automobile. Brother Stroud asked each family to give one day of work for the road. The people, eager to assist, did this and more. Some were not of our faith, but here was a project that was helping their community and they were eager to cooperate. One large Methodist family furnished four or five men daily for three weeks. As we worked with those men we became intimately acquainted with their problems, their hopes, and their dreams.

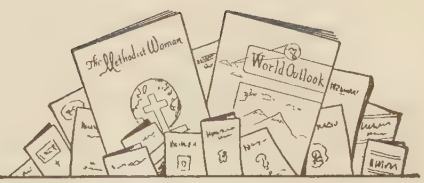
During our stay with these people we could see shining through the dirt, poverty, and wretched living conditions, their courage, optimism, and their strong family love. We watched the Christian spirit as it found its way into the hearts of people and watched it help create a better community. We gradually began to realize that we were being accepted as one of them. This gave us as much satisfaction as the actual accomplishment of our task.

The benefits derived from intragroup living are many. A spirit of Christian fellowship prevailed throughout the entire camp experience. In my life yet ahead I may have many more mountaintop experiences, but I am confident that none will surpass those of our summer in Cuba. We are indebted to God for His love and guidance in whatever good we may have done for Cuba or ourselves.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager*
7820 Reading Road, Cincinnati 37, Ohio

The Methodist Woman, $1.00 per year. Combination with *World Outlook*, $2.30



National Smile Week

DID YOU KNOW that the ninth through the fifteenth of March is designated as National Smile Week?

A sense of belonging and working together in worth-while enterprises is one way to keep members smiling. You can help them develop this feeling by urging them to become informed through the literature you recommend and purchase from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. *So* why not plan a special campaign during this week. Be sure to get in all April renewals to THE METHODIST WOMAN, as well as to introduce this magazine to those who are not familiar with it. This is a sure way to bring smiles of intelligent interest, *so* make constructive use of National Smile Week and lengthen it to a year of smiles.

Reports

Mrs. Harry Hughes has waited all too long for the smiling commendation we wish to extend to her for the Mexican tea she sponsored for all new and latest renewal subscribers. Everything about the tea was authentic—the food, the decorations, and the speaker, Miss Emma Eldridge, of Centro Cristiano, Chihuahua, Mexico, then on furlough. Miss Eldridge delighted the guests by showing colored slides of her work.

You may well imagine the smiles of the subscribers who were especially honored with this tea. Congratulations, Mrs. Hughes, secretary of Literature for Trinity Methodist Church, Berkeley, California.

Mrs. John Hackney, secretary of Literature and Publications, Southwest Missouri Conference, sent the following information which brings smiles of rejoicing: "The 128 active members of the Mt. Washington Woman's Society of Christian Service, Kansas City District, have dedicated their work to service and to giving through individual pledges, rather than through the sponsoring of money-raising projects. The outcome of this has been that many members have become tithers."

Mrs. R. A. Chapman, president of the group, added the following statement, "One of our most important accomplishments this year has been the fact that every officer of the Society is a subscriber to and reader of THE METHODIST WOMAN and WORLD OUTLOOK. Mrs. J. B. Stoneking, secretary of Literature and Publications, reports ninety-eight subscriptions to date.

"For sixteen consecutive times we have had the highest percentage in attendance at the district meeting, and we received a gift of special recognition at the October meeting. We are visiting shut-ins and newcomers to the community, taking them *The Upper Room* as an added inspiration.

"Before each meeting of the Society a quiet minute of prayer is observed at the altar as members assemble. This has been a most satisfying experience.

"Our members have grown in their willingness to accept responsibility in the church. The minister, the Rev. Gordon S. Pritchett, is an enthusiastic supporter of THE METHODIST WOMAN and WORLD OUTLOOK."

This causes a smile that just won't come off.

"For the past two years our Society, Carteret Street Methodist Church, Beaufort, South Carolina, Charleston District, has been the *only* society in our district to subscribe 100 per cent in the Society *and* the Guild to *both magazines* and we have more than doubled our entire subscription also." Our congratulations to Mrs. Bruce Whitney, secretary of Literature and Publications, for this fine record and a grateful smile for sharing it with us.

Share Methods

If you have some item which is newsworthy, do not hesitate to write us. We are very proud of our secretaries of Literature and Publications—jurisdiction through local society—who are doing outstanding work. Let us share the methods with others.

And—do not forget National Smile Week. Let us make 1953 a year of smiles.

ANNUITY GIFTS

Send to the treasurer of the Woman's Division of Christian Service, 150 Fifth Avenue, New York 11, N. Y., for the leaflet, *Annuity Dollars Make a Difference*, and find out how our annuity plan can help you and at the same time give added financial support to our world-wide program. An annuitant of the Woman's Division by her annuity gift builds up not only a personal income, safe and steady, but makes it possible to strengthen the work of the Woman's Division at home and abroad.

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSION

Henrietta Gibso

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1952-53	Total Pledged 1952-53	Youth	Children	Total on Appropriation 1952-53
Central:							
Atlanta	$ 266.43	$ 40.45	$ 306.88	$ 1,842.00	.....	.....	$ 306.
Central Alabama	114.60	.....	114.60	1,000.00	.....	$ 2.00	116.
Central West	497.00	85.00	582.00	1,164.00	$ 10.00	14.00	606.
Delaware	2,947.99	164.50	3,112.49	8,750.00	161.50	27.73	3,301.
East Tennessee	227.65	45.00	272.65	1,900.00	.....	.....	272.
Florida	298.00	.....	298.00	900.00	.....	.....	298.
Lexington	4,480.00	407.50	4,887.50	6,500.00	183.00	9.50	5,080.
Louisiana	656.50	55.25	711.75	3,000.00	.....	.....	711.
Mississippi	466.25	80.00	546.25	2,200.00	.....	.....	546.
North Carolina	925.00	45.00	970.00	1,850.00	.....	.....	970.
Savannah	73.25	.....	73.25	660.00	.....	.....	73.
South Carolina	1,500.00	25.00	1,525.00	3,493.00	12.50	3.00	1,540.
Southwest	20.00	.....	20.00	700.00	9.00	6.25	35.
Tennessee	350.00	35.00	385.00	1,850.00	5.00	15.00	405.
Texas	1,448.50	100.75	1,549.25	3,000.00	80.81	16.00	1,646.
Upper Mississippi	226.60	.....	226.60	700.00	13.20	12.70	252.
Washington	1,707.10	294.77	2,001.87	6,300.00	152.51	32.00	2,186.
West Texas	430.00	35.00	465.00	1,550.00	.....	27.50	492.
Total	16,634.87	1,413.22	18,048.09	47,359.00	627.52	165.68	18,841.
North Central:							
Dakota	8,670.31	175.50	8,845.81	30,000.00	909.00	75.18	9,829.
Detroit	38,146.50	779.10	38,925.60	129,000.00	2,493.11	207.86	41,626.
Illinois	70,573.69	2,255.31	72,829.00	170,000.00	1,388.79	537.53	74,755.
Indiana	41,926.07	3,116.93	45,043.00	108,500.00	2,001.50	775.16	47,819.
Iowa-Des Moines	36,402.70	1,221.14	37,623.84	112,000.00	4,003.93	211.90	41,839.
Michigan	22,495.13	1,299.81	23,794.94	98,000.00	1,304.87	318.29	25,418.
Minnesota	22,920.76	813.52	23,734.28	85,000.00	528.00	130.81	24,393.
North Dakota	6,212.01	168.25	6,380.26	30,000.00	94.50	137.67	6,612.
North Indiana	40,113.59	1,814.81	41,928.40	148,120.00	3,807.00	562.52	46,297.
North-East Ohio	70,882.34	1,982.24	72,864.58	213,621.00	3,281.90	865.57	77,012.
Northwest Indiana	15,719.54	295.00	16,014.54	74,000.00	1,424.17	203.58	17,642.
North Iowa	45,785.87	972.66	46,758.53	145,700.00	3,692.32	323.61	50,774.
Ohio	81,972.86	2,647.10	84,619.96	275,000.00	5,490.73	920.86	91,031.
Rock River	55,256.28	1,933.21	57,189.49	181,226.00	1,834.00	304.04	59,327.
Southern Illinois	20,699.34	2,447.49	23,146.83	52,000.00	1,148.21	412.76	24,707.
West Wisconsin	10,513.07	253.09	10,766.16	34,700.00	583.77	67.75	11,417.
Wisconsin	13,348.21	216.93	13,565.14	49,800.00	603.33	46.17	14,214.
Total	601,638.27	22,392.09	624,030.36	1,936,667.00	34,589.13	6,101.26	664,720.
Northeastern:							
Baltimore	36,552.36	1,205.84	37,758.20	118,000.00	461.39	108.23	38,327.
Central New York	16,895.82	309.00	17,204.82	52,000.00	487.50	38.95	17,731.
Central Pennsylvania	17,008.91	491.25	17,500.16	52,000.00	477.31	94.77	18,072.
Erie	22,673.27	87.76	22,761.03	78,000.00	969.59	205.69	23,936
Genesee	17,917.48	120.00	18,037.48	65,000.00	651.00	23.98	18,712.
Maine	3,142.29	30.00	3,172.29	9,000.00	77.72	9.14	3,259.
Newark	27,807.44	628.00	28,435.44	67,800.00	290.85	130.88	28,857.
New England	8,498.31	155.30	8,653.61	38,000.00	454.42	78.73	9,186.
New England Southern	4,435.44	.....	4,435.44	24,000.00	352.29	.....	4,787.
New Hampshire	1,614.15	105.00	1,719.15	7,820.00	30.62	1.50	1,751.
New Jersey	17,839.87	422.50	18,262.37	52,000.00	1,373.51	240.60	19,876.
New York	10,171.87	814.50	10,986.37	40,000.00	60.20	15.00	11,061.
New York East	22,724.73	779.49	23,504.22	55,500.00	630.74	189.90	24,324.
Northern New York	4,723.89	49.59	4,773.48	31,000.00	149.00	42.53	4,965.
Peninsula	21,722.63	24.50	21,747.13	41,000.00	1,461.08	104.89	23,313.
Philadelphia	29,284.83	2,100.11	31,384.94	80,000.00	570.59	197.94	32,153.
Pittsburgh	39,443.66	649.97	40,093.63	95,000.00	1,097.00	301.40	41,492.
Troy	18,770.36	269.05	19,039.41	56,000.00	141.71	42.00	19,223.
West Virginia	57,038.38	3,613.66	60,652.04	121,000.00	2,654.62	252.28	63,558
Wyoming	24,932.63	355.55	25,288.18	50,000.00	1,457.50	84.09	26,829.
Puerto Rico Provisional	30.00	.....	30.00	30.00	.....	.....	30.
Total	403,228.32	12,211.07	415,439.39	1,133,150.00	13,848.64	2,162.50	431,450.
South Central:							
Central Kansas	40,046.12	1,750.46	41,796.58	156,828.00	3,139.62	625.66	45,561.
Central Texas	26,915.63	5,284.84	32,200.47	80,000.00	1,265.29	57.11	33,522.
East Oklahoma	23,623.61	2,266.26	25,889.87	65,000.00	1,314.92	95.57	27,300.
Indian Mission	539.92	.....	539.92	1,018.00	45.62	13.27	598.
Kansas	22,020.52	1,463.00	23,483.52	97,000.00	790.20	267.84	24,541.
Little Rock	30,753.30	3,209.66	33,962.96	71,500.00	1,187.45	89.59	35,240.

RST SIX MONTHS—1952-53

CHURCH EXTENSION—THE METHODIST CHURCH

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DIVISION OF TOTAL RECEIPTS

eneral opriations	Conference Work	Total on Appropriations 1952-53	Total on Appropriations 1951-52	Week of Prayer (Including W. S. G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1¢ Per Member	Misc.	Total Receipts
306.88		$ 306.88	$ 347.99	$ 20.15					$ 327.03
116.60		116.60	529.02	43.13	$ 6.87		$ 3.40		170.00
606.00		606.00	584.25	37.40	7.50		3.78		654.68
2,051.73	$ 1,249.99	3,301.72	3,257.50		29.00		16.00		3,346.72
272.65		272.65	50.00	43.03					315.68
298.00		298.00	319.00	43.75	5.00				346.75
5,080.00		5,080.00	3,458.20	211.50	92.58				5,384.08
711.75		711.75	517.25	53.84	35.26		5.40		806.25
546.25		546.25	416.18	137.25	19.25		5.00		707.75
970.00		970.00	893.00	40.00			7.00		1,017.00
73.25		73.25	152.00		19.00				92.25
1,540.50		1,540.50	1,641.00	72.75	5.00				1,618.25
35.25		35.25	138.00		12.50	$ 7.00			54.75
405.00		405.00	428.00	30.00	50.00				485.00
1,646.06		1,646.06	1,614.05	125.00	49.75		7.00		1,827.81
252.50		252.50	196.00	12.50	18.00		17.00		300.00
2,186.38		2,186.38	2,214.74	377.53	121.63	2.00	17.19		2,704.73
492.50		492.50	306.00	110.00	58.00				660.50
17,591.30	1,249.99	18,841.29	17,062.18	1,357.83	529.34	9.00	81.77		20,819.23
9,829.99		9,829.99	8,531.79	98.58	1,337.20		24.50		11,290.27
39,651.61	1,974.96	41,626.57	37,855.86	184.77	4,054.96	1,757.97	93.51	$ 12,092.10	59,809.88
65,455.32	9,300.00	74,755.32	67,457.75	2,224.02	10,159.86		102.81		87,242.01
46,319.66	1,500.00	47,819.66	44,318.30	709.85	2,720.68	381.00	72.10		51,703.29
38,129.69	3,709.98	41,839.67	39,461.77	439.47	4,713.35	275.00			47,267.49
22,248.10	3,170.00	25,418.10	25,152.64	396.59	3,162.15	508.72	70.20		29,555.76
23,935.77	457.32	24,393.09	26,564.46	124.57	2,791.08	156.99			27,465.73
6,612.43		6,612.43	5,895.56		1,173.80				7,786.23
44,797.92	1,500.00	46,297.92	43,938.53	140.21	3,026.97	198.90			49,664.00
71,812.09	5,199.96	77,012.05	76,465.46	374.01	5,323.04	125.00	126.36	10.00	82,970.46
17,642.29		17,642.29	17,335.50	64.50	1,441.52	20.00	52.10		19,220.41
48,674.91	2,099.55	50,774.46	45,824.40	799.89	4,011.23	103.12			55,688.70
90,881.55	150.00	91,031.55	88,785.90	656.55	6,130.08	5,633.86	169.55		103,621.59
55,965.03	3,362.50	59,327.53	50,852.77	139.56	3,183.22	696.80	85.77		63,432.88
23,707.84	999.96	24,707.80	24,666.26	1,067.94	4,498.07	1,092.50	25.00		31,391.31
11,417.68		11,417.68	9,043.70	235.68	1,190.07	25.00			12,868.43
14,214.64		14,214.64	11,947.72	54.95	1,989.00	30.00	12.05		16,300.64
631,296.52	33,424.23	664,720.75	624,098.37	7,711.14	60,906.28	11,004.86	833.95	12,102.10	757,279.08
31,877.82	6.450.00	38,327.82	41,669.65	555.54	2,753.64	15.00	82.50		41,734.50
17,731.27		17,731.27	17,812.05	655.13	970.15	75.00	44.00		19,475.55
13,905.59	4,166.65	18,072.24	16,734.42	107.17	1,088.25				19,267.66
20,436.33	3,499.98	23,936.31	24,147.27	11.00	1,938.74	164.60	47.34		26,097.99
17,712.46	1,000.00	18,712.46	18,037.42	48.66	1,568.63	168.00			20,497.75
3,209.15	50.00	3,259.15	3,373.18	112.16	132.00				3,503.31
27,057.17	1,800.00	28,857.17	28,270.49	324.36	5,226.89	80.00	45.26	710.00	35,243.68
3,286.78	5,899.98	9,186.76	9,614.20	22.72	370.06	1,430.14			11,009.68
3,037.73	1,750.00	4,787.73	5,533.76	56.90	187.52		18.75		5,050.90
1,751.27		1,751.27	1,683.16	95.51	137.00				1,983.78
17,126.50	2,749.98	19,876.48	20,136.63	469.23	870.24		45.74		21,261.69
11,061.57		11,061.57	13,704.21	15.00	787.40	15.00			11,878.97
24,324.86		24,324.86	23,353.04	335.78	1,335.75	84.00	41.13		26,121.52
4,965.01		4,965.01	8,051.15		77.05	80.90			5,122.96
19,883.14	3,429.96	23,313.10	22,939.09	308.22	1,307.78	320.51			25,249.61
23,603.47	8,550.00	32,153.47	29,933.08	479.33	1,872.35	365.16		100.00	34,970.31
34,542.03	6,950.00	41,492.03	41,338.79	1,984.15	1,889.57			120.27	45,486.02
19,223.12		19,223.12	19,948.73	475.15	429.00	45.00		45.00	20,217.27
57,408.94	6,150.00	63,558.94	61,323.94	4,778.66	6,611.99	25.00	87.25		75,061.84
24,229.79	2,599.98	26,829.77	21,616.38	307.21	949.73	33.00	43.54		28,163.25
30.00		30.00							30.00
376,404.00	55,046.53	431,450.53	429,220.64	11,141.88	30,503.74	2,901.31	455.51	975.27	477,428.24
45,249.38	312.48	45,561.86	42,895.56	351.60	5,082.56	166.28		20.00	51,182.30
33,522.87		33,522.87	39,110.01	3,882.66	2,847.37	259.52	35.10		40,547.52
27,300.36		27,300.36	24,571.27	3,021.97	4,532.36	41.28	30.42		34,926.39
598.81		598.81	366.00	111.22	74.24				784.27
22,241.56	2,300.00	24,541.56	24,305.31	276.15	3,067.97	788.78			28,674.46
34,790.00	450.00	35,240.00	32,960.00	1,926.17	1,636.01	575.78			39,377.96

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSION

. Henrietta Gibso

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1952-53	Total Pledged 1952-53	Youth	Children	Total on Appropriatio 1952-53
South Central (Continued):							
Louisiana	$ 29,988.47	$ 4,209.91	$ 34,198.38	$ 91,000.00	$ 1,588.29	$ 82.98	$ 35,869
Missouri	15,194.64	569.71	15,764.35	35,000.00	484.48	146.08	16,394
Nebraska	33,851.00	989.38	34,840.38	136,626.00	747.57	131.46	35,719
New Mexico	12,154.54	1,590.92	13,745.46	25,500.00	694.50	25.28	14,465
North Arkansas	19,707.58	4,301.00	24,008.58	52,000.00	442.06	49.36	24,500
North Texas	31,656.50	3,783.84	35,440.34	84,200.00	1,682.88	104.45	37,227
Northwest Texas	25,848.72	3,382.76	29,231.48	72,000.00	1,036.34	142.42	30,410
St. Louis	28,799.50	3,553.04	32,352.54	66,683.00	428.30	163.84	32,944
Rio Grande	388.80	.....	388.80	1,150.00	58.62	12.00	459
Southwest Missouri	22,294.47	2,442.76	24,737.23	78,000.00	819.71	168.57	25,725
Southwest Texas	36,748.43	5,165.90	41,914.33	95,000.00	2,093.09	251.57	44,258
Texas	48,210.17	6,655.06	54,865.23	120,000.00	.....	376.10	55,241
West Oklahoma	27,920.20	2,601.69	30,521.89	84,000.00	1,706.97	121.66	32,350
Total	476,662.12	53,220.19	529,882.31	1,412,505.00	19,525.91	2,924.81	552,333
Southeastern:							
Alabama	28,626.56	3,413.52	32,040.08	78,000.00	426.23	37.99	32,504
Cuba Mission	101.00	.....	101.00	51.00	34.51	.....	135
Florida	64,240.12	4,685.20	68,925.32	95,000.00	2,899.39	125.70	71,950
Holston	51,359.24	6,795.76	58,155.00	76,705.00	3,975.37	245.72	62,376
Kentucky	20,273.00	3,318.10	23,591.10	51,000.00	924.03	85.67	24,600
Louisville	20,786.37	2,624.01	23,410.38	50,000.00	325.21	215.33	23,950
Memphis	29,004.66	5,967.78	34,972.44	69,013.00	1,296.01	117.05	36,385
Mississippi	19,555.66	4,551.17	24,106.83	60,000.00	573.31	80.37	24,760
North Alabama	32,472.74	5,415.07	37,887.81	70,000.00	2,413.70	96.27	40,397
North Carolina	47,900.92	5,151.56	53,052.48	90,000.00	2,054.85	461.08	55,568
North Georgia	51,936.61	11,722.89	63,659.50	131,865.00	1,985.02	522.43	66,166
North Mississippi	16,953.43	2,867.01	19,820.44	40,000.00	1,909.80	65.35	21,795
South Carolina	55,041.02	5,958.98	61,000.00	125,000.00	2,444.30	208.61	63,652
South Georgia	48,673.86	5,175.94	53,849.80	100,000.00	1,389.84	282.64	55,522
Tennessee	29,830.06	4,853.64	34,683.70	82,000.00	2,198.99	109.08	36,991
Virginia	69,298.86	6,464.09	75,762.95	150,000.00	6,245.25	339.31	82,347
Western North Carolina	49,615.68	6,894.96	56,510.64	120,000.00	2,882.86	188.12	59,581
Total	635,669.79	85,859.68	721,529.47	1,388,634.00	33,978.67	3,180.72	758,688
Western:							
Alaska Mission	455.00	.....	455.00	850.00	.....	.....	455
California-Nevada	30,301.96	2,181.40	32,483.36	84,640.00	1,023.22	33.16	33,539
Colorado	13,131.63	949.55	14,081.18	45,000.00	504.14	108.30	14,693
Hawaii Mission	269.80	.....	269.80	1,400.00	.....	.....	269
Idaho	5,990.81	330.00	6,320.81	14,200.00	200.96	3.81	6,525
Latin American Provisional	120.00	.....	120.00	230.00	17.54	.....	137
Japanese Provisional	25.00	.....	25.00	50.00	.....	.....	25
Montana	4,401.07	122.60	4,523.67	16,000.00	101.36	80.85	4,705
Oregon	14,563.07	589.86	15,152.93	47,200.00	843.09	81.87	16,077
Pacific Northwest	20,781.57	900.84	21,682.41	55,000.00	756.42	36.25	22,475
Southern California-Arizona	75,317.01	3,373.86	78,690.87	220,000.00	2,089.02	285.50	81,065
Wyoming State	2,464.28	60.72	2,525.00	8,000.00	30.80	4.60	2,560
Total	167,821.20	8,508.83	176,330.03	492,570.00	5,566.55	634.34	182,530
Total from Conferences	2,301,654.57	183,605.08	2,485,259.65	6,410,885.00	108,136.42	15,169.31	2,608,565
Other Income from Appropriations:							
Deaconess Pensions	.....	.....	.....	.....	.....	.....	.....
Enrolled Home Missionary Pension Fund	.....	.....	.....	.....	.....	.....	.....
Missionary and Deaconess Temporary Disability Fund	.....	.....	.....	.....	.....	.....	.....
Interest Income Allocated from Endowments and Restricted Funds	.....	.....	.....	.....	.....	.....	.....
Miscellaneous and Gifts for Appropriations	.....	.....	.....	.....	.....	.....	.....
Student Fund	.....	.....	.....	.....	.....	.....	.....
Grand Total	$2,301,654.57	$183,605.08	$2,485,259.65	$6,410,885.00	$108,136.42	$15,169.31	$2,608,565

IRST SIX MONTHS—1952-53

CHURCH EXTENSION—THE METHODIST CHURCH

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DIVISION OF TOTAL RECEIPTS

General ropriations	Conference Work	Total on Appropriations 1952-53	Total on Appropriations 1951-52	Week of Prayer (Including W. S. G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1¢ Per Member	Misc.	Total Receipts
35,869.65		$ 35,869.65	$ 39,185.18	$ 618.24	$ 4,617.35	$ 82.28	$ 35.44		$ 41,222.96
16,394.91		16,394.91	16,609.90	1,409.37	1,486.70	334.42	29.39		19,654.79
32,119.41	$ 3,600.00	35,719.41	32,506.68	504.98	3,800.12	141.28			40,165.79
14,465.24		14,465.24	12,347.67	687.68	4,028.86	21.34	16.53		19,219.65
23,900.00	600.00	24,500.00	26,204.82	3,804.45	1,374.61	35.78	37.77		29,752.61
37,227.67		37,227.67	35,394.63	6,353.96	1,926.09	21.28	41.50		45,570.50
30,410.24		30,410.24	31,883.45	698.98	3,844.51	341.28	33.38		35,328.39
32,944.68		32,944.68	31,818.01	1,136.35	4,924.00	1,221.28	35.07	$ 60.00	40,321.38
459.42		459.42	505.17	174.10	151.00		3.75		788.27
25,725.51		25,725.51	27,288.25	1,258.50	3,242.87	271.28	39.83		30,537.99
44,258.99		44,258.99	38,210.91	5,936.40	5,323.36	820.58			56,339.38
55,241.33		55,241.33	55,078.73	4,559.91	6,792.97	45.28	59.61		66,699.10
32,350.52		32,350.52	30,914.36	4,087.39	4,809.04	904.84	43.53		42,195.82
545,070.55	7,262.48	552,333.03	542,155.91	40,800.08	63,561.99	6,072.56	441.32	80.00	663,288.98
32,504.30		32,504.30	30,703.18	7,673.55	2,411.49	746.25	36.04		43,371.63
135.51		135.51	35.00	349.13		65.00			549.64
71,950.41		71,950.41	48,804.38	6,734.40	6,382.44	1,692.79	75.00		86,835.04
59,376.09	3,000.00	62,376.09	34,881.71	7,622.93	5,156.43	8,585.25			83,740.70
24,600.80		24,600.80	24,471.72	5,037.92	2,810.99	225.00	31.71		32,706.42
23,950.92		23,950.92	22,912.92	2,679.79	1,330.13	31.20	26.30		28,018.34
36,385.50		36,385.50	34,591.97	7,162.64	2,199.86	647.00	42.35		46,437.35
24,760.51		24,760.51	25,371.59	6,826.07	1,247.48	94.05	28.12		32,956.23
40,397.78		40,397.78	42,135.67	439.92	4,633.87	2,647.49			48,119.06
55,568.41		55,568.41	51,593.70	5,538.98	4,772.99		76.11		65,956.49
66,166.95		66,166.95	59,209.11	6,243.90	5,434.00	6.00	70.00		77,920.85
21,795.59		21,795.59	20,050.70	6,423.26	2,151.70	100.00	26.15		30,496.70
63,652.91		63,652.91	58,885.64	5,199.90	5,125.72	22.50	69.04		74,070.07
55,522.28		55,522.28	47,106.06	5,962.47	4,738.62	32,786.19	50.71		99,060.27
32,191.77	4,800.00	36,991.77	34,867.58	1,031.44	2,775.13	107.50	36.48		40,942.32
81,847.51	500.00	82,347.51	86,168.66	6,073.78	7,259.95	19,586.79	100.00	100.00	115,468.03
59,581.62		59,581.62	59,942.59	5,687.97	15,122.00	900.00			81,291.59
750,388.86	8,300.00	758,688.86	681,732.18	86,688.05	73,552.80	68,243.01	668.01	100.00	987,940.78
455.00		455.00	163.75	331.15					786.15
32,939.74	600.00	33,539.74	30,245.28	650.66	3,407.82	365.00	57.71		38,020.93
12,893.62	1,800.00	14,693.62	14,673.62	390.43	1,902.19	470.65	44.14		17,501.03
269.80		269.80	814.37		10.00				279.80
6,525.58		6,525.58	5,067.21	306.84	817.94	30.00	10.55		7,690.91
137.54		137.54	25.00	48.05					185.59
25.00		25.00	100.00						25.00
3,805.88	900.00	4,705.88	4,438.61	84.49	507.81		15.30		5,313.48
14,827.91	1,249.98	16,077.89	15,433.75	870.38	1,031.82	26.00	30.00		18,036.09
21,800.08	675.00	22,475.08	20,999.31	1,022.61	1,837.70	341.94	44.52	225.00	25,946.85
66,165.41	14,899.98	81,065.39	77,462.55	2,657.64	6,748.13	3,923.00		21.00	94,415.16
2,560.40		2,560.40	3,582.17	131.00			6.27		2,697.67
162,405.96	20,124.96	182,530.92	173,005.62	6,493.25	16,263.41	5,156.59	208.49	246.00	210,898.66
2,483,157.19	125,408.19	2,608,565.38	2,467,274.90	154,192.23	245,317.56	93,387.33	2,689.05	13,503.37	3,117,654.92
25,153.85		25,153.85	24,986.66						25,153.85
333.99		333.99	128.20						333.99
450.00		450.00	160.00						450.00
8,161.28		8,161.28	8,161.28						8,161.28
3,581.34		3,581.34	3,025.32						3,581.34
			3,294.67						
37,680.46		37,680.46	39,756.13						
2,520,837.65	$125,408.19	$2,646,245.84	$2,507,031.03	$154,192.23	$245,317.56	$93,387.33	$2,689.05	$13,503.37	$3,155,335.38

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